

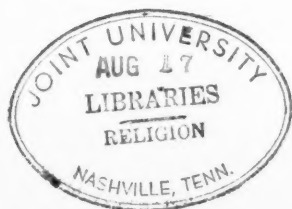
# Concordia Theological Monthly



AUGUST

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# Concordia Theological Monthly

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## Does the R. S. V. Mutilate the New Testament Text?

By ARTHUR F. KATT

[EDITORIAL NOTE: This paper was written at the request of the Advisory Committee on English Bible Versions. At its meeting on May 6 and 7, 1955, the committee requested its publication in the C. T. M. The author is a member of this committee.]

AN outstanding feature of the Revised Standard Version of the Holy Bible is the acknowledged and undeniable fact that its New Testament is based on a much better text than was available to the King James translators in 1607—1611 or to Luther in 1522—1545. The R. S. V. New Testament is essentially a translation of the Greek New Testament used in our colleges and seminaries for the past half century, whether it be the world-renowned edition of Nestle, or that of Westcott and Hort, or, still earlier, that of Tischendorf. Thus the R. S. V. provides pastors with an English New Testament text which is in agreement with their own Greek New Testaments, which they have worked with and studied in the seminaries and still use in their studies and preparations. Many of our laymen are perhaps not aware of underlying differences in the manuscripts of the Greek New Testament text, and thus may be inclined to regard certain K. J. V.-R. S. V. differences as grievous faults. Their distrust of R. S. V. will only increase when well-meaning but uninformed persons point out to them these differences and suggest that the R. S. V. is here guilty of mutilating and corrupting God's Word.

Thus there appeared in Gerald B. Winrod's *The Defender* (November and December 1953) several extended articles by Richard England of London, Ontario, entitled "Mutilations of God's Word," in which it is said of the R. S. V. and its translators: "In this blasphemous volume they give strange twists and quirks to known truths essential to historical and evangelical Christianity. They — reject the blood atonement — disparage and deny the

Lord's coming — blot out and erase the true meaning of the Lord's Supper — penknife the Lord's Prayer — oppose the physical proofs of the Lord's resurrection — remove the great commission, 'Go ye' — take away many words uttered from the very lips of Jesus." And what proof is then given for these serious and startling charges? Eighteen examples from the New Testament Gospels are adduced in which there are differences in reading between K. J. V. and R. S. V. On closer examination, however, it is found that Nestle's Greek New Testament (used in Missouri Synod's theological seminaries at St. Louis and Springfield as the basic New Testament Greek text for the past half-hundred years) supports the R. S. V. in every case, Nestle eliminating fifteen of the divergent K. J. V. readings from the text and putting them in footnotes, while bracketing the other three. All of these insufficiently attested variants are found also in R. S. V. footnotes. If R. S. V. is wrong, then our Nestle Greek New Testament is wrong.

The same condemnation is also found in two pamphlets, presently circulated in our circles, viz., *Compare and See* by C. A. Baldwin, Sr., of Chicago, Ill., and *The Eye Opener* by J. J. Ray of Junction City, Oreg.<sup>1</sup> The former points to thirty-one New Testament K. J. V.-R. S. V. differences, based on variants in the Greek text. In all of these R. S. V. has the support of Nestle's Greek New Testament, which eliminates twenty-six of the K. J. V. variants from the text and gives them in footnotes, while bracketing the other five.<sup>2</sup> The pamphlet *The Eye Opener* bases its arguments almost entirely on variants in the Greek New Testament text and lists one hundred and thirty-nine such K. J. V.-R. S. V. differences. In all of these R. S. V. has the support of Nestle's Greek New Testament, Nestle eliminating 133 K. J. V. variants from the text and relegating them to footnotes, while bracketing the other six. If R. S. V. is wrong, then our Nestle Greek New Testament is wrong.

<sup>1</sup> To these might be added a third pamphlet, *Wresting the Scriptures* by James Cowan of Prince Albert, Sask., very similar in content to Ray's *The Eye Opener*. Almost all of Cowan's passages are listed by Ray, and most of Ray's passages are given by Cowan. Cowan presents at least 102 New Testament passages, in which R. S. V. is condemned for following Nestle instead of Textus Receptus.

<sup>2</sup> The author also lists some half-hundred differences under the heading "Which Is Easier to Understand?" most of these differences resulting from greater R. S. V. accuracy in rendition.

Thus an outstanding virtue of the R. S. V. is regarded as a grievous fault, it being mistakenly assumed that R. S. V. follows a corrupted Greek text and that Bible texts expressing cardinal doctrines have been deliberately removed. The author of *The Eye Opener* clearly expresses this viewpoint in this challenging criterion: "Here's the acid test: Any version of the Bible which omits Acts 8:37 or 'through His blood' in Col. 1:14 evidently has for its foundation a corrupted manuscript" (p. 2). Moreover, it is made to appear that these two "changes" have been made in order to remove from the Bible the significance of the precious blood of Jesus and the confession of His true deity. Such, however, is not the case. These changes are really not "changes" at all, but rather restitutions or restorations, made already in the English revision of the Bible in 1881 and in the American Revision of the Bible in 1901 and found in all modern translations in all languages. The R. S. V. gives references to Jesus' saving blood and to His true deity in many New Testament passages (e. g., Eph. 1:7; Col. 1:20; Eph. 2:13; Rom. 3:25; Rom. 5:9; Acts 20:28; 1 Peter 1:18, 19; 1 John 1:7; Heb. 9:12-14; Heb. 13:20; Rev. 5:9; and Matt. 16:16; John 1:49; John 6:69; John 11:27; John 1:1ff.; Heb. 1:1ff., etc.).<sup>3</sup>

But what about the "acid test" passages, Acts 8:37 and Col. 1:14 "through His blood" (also listed in *Compare and See*)? It so happens that these particular references to Jesus' deity and to His blood are not found in any of the oldest and best Greek manuscripts and appear to be later interpolations. The same is true of other passages and phrases, e. g., the precious passage "The Son of Man is come to seek and to save that which was lost," which is found unquestioned in all good manuscripts in Luke 19:10, but not in Matt. 18:11 and in Luke 9:56. If R. S. V. is wrong in any of these passages, then our Nestle Greek New Testament is likewise wrong.

But why should there be any differences between the sixteenth-century Greek New Testament (used by Luther in 1522 and by the K. J. V. translators in 1611) and the Greek New Testaments universally acknowledged and used by all reputable Bible scholars today (Nestle, Westcott and Hort, etc.)? The answer is an inter-

<sup>3</sup> Cp. also Titus 2:13 and 2 Peter 1:1, where R. S. V. gives us the very strongest expressions concerning the deity of Jesus to be found anywhere in the New Testament but not found in K. J. V. or in Luther!

esting and fascinating story, which should be well known to all pastors and familiar to all Bible teachers and counselors. The following facts should be remembered:

1. The original Greek manuscripts of the New Testament, written by the divinely inspired writers nearly two thousand years ago, are no longer in existence (as far as we know). Written on papyrus or other perishable materials, they presumably soon went the way of all things perishable. They were likely used up, worn out, destroyed or lost. Meanwhile copies had been made and were being made in great number, many of them no doubt in Apostolic and post-Apostolic times.

2. For nearly fifteen hundred years, until 1516 to be exact, all copies of the Greek New Testament were written by hand.

3. To err is human, and in spite of the greatest care exercised by copyists, it was only natural and to be expected that copyists' errors should gradually creep in, some quite unintentionally, others perhaps deliberately with the good intention of correcting what were thought to have been errors of former copyists. This "human" element of error in Bible transmission accounts for the variants which came into existence in increasing numbers in the course of time, in the course of nearly fifteen centuries of hand copying.<sup>4</sup>

4. While handwritten copies of the Greek New Testament were made throughout the Middle Ages, the medieval Western Church, satisfied with the Latin translation (the so-called Vulgate, done by Jerome in the early fifth century, generally accepted by the church by the seventh century, exalted by the thirteenth century, and finally made exclusively official in the sixteenth century, 1546) did not concern itself overly much with the care and preservation of old Greek New Testament manuscripts.

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<sup>4</sup> In spite of thousands of New Testament variants, no Christian doctrine was ever lost or affected by them, under God's providence. The tendency of erring copyists was usually to add to the text certain Scriptural, orthodox thoughts, needlessly strengthening it, borrowing from parallel and other passages certain Biblical phrases. "As might be expected, there are many variant readings, about 150,000 of the New Testament text, but in 95 per cent of these instances the correct reading is not difficult to establish, and in 95 per cent of the remainder the variants are of no importance as affecting the sense. 'In the variety and fullness of the evidence on which it rests the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings' (Westcott and Hort)." *Lutheran Cyclopaedia*, "Manuscripts of the Bible," pp. 651, 652.

5. With the Renaissance and the Reformation came also an awakened interest in ancient languages, in Greek and Latin classics, and in the Greek New Testament.

6. Thus Erasmus of Rotterdam, reputed to have been Europe's outstanding Greek scholar in Luther's day, published the first printed Greek New Testament in 1516, using whatever manuscripts were readily available to him at the time. In his haste to get into print he relied largely on manuscripts of the 12th to 14th centuries, none earlier than the 10th century.

7. It was this Greek New Testament of Erasmus (second edition, 1519) which Luther used for his German New Testament translation (1522).

8. A somewhat later, relatively slight revision of Erasmus' Greek New Testament by Stephanus (1550), Beza (1565—1605), and Elzevir (1624), eventually crystallized into what then became known as the *Textus Receptus* (Received Text), which held sway as a sort of "authorized" Greek New Testament until the end of the nineteenth century.

9. Tyndale in 1525 worked with Erasmus' Greek New Testament (third edition, 1522), and of Tyndale's English translation our K. J. V. is largely but a revision. The K. J. V. translators (1607 to 1611) used the Greek text of Erasmus, Stephanus, and Beza, the latter two having made but very slight use of two manuscripts older than those used by Erasmus (Codices D and L, 6th and 8th centuries).<sup>5</sup>

10. It was not until the nineteenth century that archaeological research brought to light much older Greek manuscripts in any great number and textual criticism put them to effective use with a view to restoring a more reliable Greek text. Tischendorf, one of the trail blazers, discovered the famous *Codex Sinaiticus* (1844 to 1859), found in an ancient cloister on Mount Sinai, a fourth-century manuscript, very, very precious. *Codex Alexandrinus*, a fifth-century manuscript, had been discovered already in 1627, too late for the K. J. V. (1611), and not put to really effective use

<sup>5</sup> "Though he had available what we know to be much better manuscripts, Beza followed the text of Erasmus, which was based on late and corrupt medieval manuscripts" (*Introduction to R. S. V. of New Testament*, p. 15).

until two centuries later. Codex Vaticanus, perhaps the most valuable of all Greek codices, is a fourth-century manuscript, which came to the Vatican in Rome in the 15th century, but was not given to the world until 1889—1890, when complete photostatic copies were made. A very large number of other old Greek manuscripts, and even more ancient papyri fragments of the New Testament (second and third centuries), have come to light, all within the last century.

11. For the past century and a quarter learned textual scholars have made most careful and tediously exacting comparisons of all Greek New Testament manuscripts available. Their combined studies have traced many later copyists' errors to their earlier sources. In general, the principle is followed that the later the manuscripts, the greater is the possibility of their containing copyists' errors, while the earlier the manuscripts, the less the possibility of their containing copyists' errors. Thus almost all scholarly editions of the Greek New Testament for the past hundred years or more (Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort, Weiss, Eberhard and Erwin Nestle, von Soden, Souter, Vogels) give preference to the more ancient Greek New Testament manuscripts (the so-called "uncials" before the tenth century—nearly 200 in number—particularly the "big three" of the fourth and fifth centuries), and attach less importance to the far more numerous later manuscripts (the so-called "minuscules" of the ninth to the fourteenth centuries).

12. And so it is that the very latest and best editions of the Greek New Testament today represent the text of the very oldest Greek manuscripts, whereas the Erasmus Textus Receptus of the time of Luther and the K. J. V. represents the text of Greek manuscripts copied fully five to ten centuries later. William Carey Taylor, in *The New Bible—Pro and Con* (pp. 7, 8), says of Erasmus and his Greek New Testament:

His Greek texts were of the poorest, and far distant from apostolic times. But it set the style, and with some later but very inadequate changes became known as the Textus Receptus, a sort of "authorized" original. It was copied till the modern era of Tischendorf, Westcott and Hort, and the Nestles, who gave us texts much nearer to Christ and the apostles in time, purity, and certainty.

These critical texts are the basis of most modern versions, and of much improvement in the R. S. V. Intelligent Bible students will rejoice in all this. . . .

The pamphlets *The Eye Opener* and *Compare and See* are distributed among pastors and laymen alike with fanatical missionary zeal.<sup>6</sup> Readers are asked to make comparisons between K. J. V. and R. S. V. which will prove to be eye openers. But these pamphleteers are blind leaders of the blind. The textual integrity and reliability of the R. S. V. cannot be determined by comparing it with another translation; only a comparison of the translation with the very best Greek text can result in a valid evaluation. All competent Biblical scholars, liberal and conservative, agree that not the Textus Receptus of the sixteenth century (still given in Berry's Interlinear Greek-English New Testament, though with all variants noted), but texts such as that of Nestle, Westcott and Hort, etc., presenting the fourth- and fifth-century Greek texts, must form the basis for making and comparing modern (and older) translations. If our church were to publish a new English New Testament translation of its own, it would no doubt be based on Nestle's Greek New Testament or its equivalent. If the R. S. V. is wrong in the instances cited above, then Nestle's Greek New Testament is also wrong, for the latter supports the former.

"Compare and See!" the reader of Baldwin's pamphlet is told. But unless he is capable of comparing R. S. V. and K. J. V. with the best Greek New Testament available today, he is not in a position to "compare and see." He must either learn Greek, or else be guided by those who know Greek. Thus this business of "comparing and seeing" becomes by necessity the particular duty and mission of pastors and professors who specialize in or are familiar with New Testament Greek. Others, unless they are willing to learn Greek and make the comparisons themselves, will have to rely on qualified specialists in this matter, particularly those who are Greek New Testament scholars. A certain degree of confidence and trust on their part is required. Luther and the K. J. V. committee produced only human translations, using the best Greek

<sup>6</sup> *Eye Opener*: "5,000,000 missionary partners are needed to help distribute these folders to other Christians in all parts of the world!" *Compare and See*: "Sent free into all parts of the world as free-will offerings come in."



manuscripts that were available to them. Christians have been trusting them that they did their work well, and so they did. So they will have to do also with the new translators and with those qualified to pass judgment on their work.

The R. S. V. is not a perfect translation, even as the K. J. V. is not a perfect translation, but the R. S. V. is based on a much better New Testament text than the K. J. V. Whatever inaccuracies or errors it contains should be charitably pointed out and scholarly proofs submitted to the translators. Further improvements will be made. The R. S. V. translators request that critical reactions be in their hands by the summer of 1958, so that they can then consider them when they meet in 1958, 1959, and 1960. A revision of the R. S. V. is to appear in 1962. Criticisms with scholarly proof should therefore be sent as soon as possible to Synod's Advisory Committee on English Bible Versions, as requested in the *Lutheran Witness*, February 15, 1955.<sup>7</sup> Shaker Heights, Ohio

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<sup>7</sup> The following tracts and pamphlets, defending the R. S. V. against unfair criticism and presenting its advantages may be secured gratis from the committee singly or in quantities: *An Open Letter and Scholarship, Education, and the Bible*, both by Luther A. Weigle, chairman of the R. S. V. translation committee; *A Genuine Joy*, by Clovis G. Chappell; *How Do They Understand the Bible?* by the undersigned. Address requests for this material to the secretary of the Advisory Committee on English Bible Versions, the Rev. Oscar E. Feucht, 210 N. Broadway, St. Louis 2, Mo.



# The Doctrine of Creation in Lutheran Confessional Theology

By JAROSLAV PELIKAN

THE fundamental category in the Biblical doctrine of man is the category "creature." Whatever else Christian theology may have to say about the nature and destiny of man, it says in the limits described by that category. Its picture of man as sinner, therefore, must portray him as a fallen creature. It must not make him a creature of Satan because of his sin. Nor dare theology forget that it is precisely man's creaturely derivation from God that makes his sin so calamitous. Because the category "creature" is so fundamental, orthodox Christian theology has always felt compelled to draw a line beyond which mysticism is not permitted to go. In a manner reminiscent of mysticism, it promises that its adherents become "partakers of the divine nature" (2 Peter 1:4). But, unlike classical mysticism, it insists that such participation does not abolish but rather confirms the creaturely character of the participant. From these and similar relationships it would appear that for Biblical theology man is fundamentally man the creature, be he innocent, fallen, or saved.

Seeking as they do to declare the orthodox Christian faith on the basis of the Sacred Scriptures, the Lutheran Confessions articulate their doctrine of man within this fundamental Biblical category. But because this is often more implicit than explicit in their theological discussions, an exposition of the doctrine of creation in the Confessions cannot content itself with merely reciting their outright statements on the doctrine of creation; these are sparse and disappointingly brief.<sup>1</sup> It must also probe into the way their anthropology and Christology, as well as their polemics, proceed within the confines of the doctrine of creation. They can say as little as they do about it even in the doctrine of man, at least partly because every theological statement about man is predicated of the subject: man the creature. For an understanding of the confessional doctrine of man, consequently, the doctrine of creation and of God the Creator is central.<sup>2</sup>

## I

In medieval Thomism the doctrine of creation provided a measure of sanction for the importation of Aristotelian metaphysics into Christian theology. Both Scripture and the *Physica*, so it was thought, had spoken about the world; both Scripture and the *De Anima* had discussed the human soul. If, as Thomas maintains, the existence of God can be demonstrated from the creation to anyone familiar with the creation,<sup>3</sup> then it necessarily follows that an understanding of creation — though not of *creatio ex nihilo* — is also accessible to the unaided human mind.<sup>4</sup> To this quantum of knowledge must be added the revealed doctrine that the Author of this creation is alone eternal and underived. Revelation also discloses that He is at the same time Father, Son, and Holy Spirit, trine in Person and single in Essence.<sup>5</sup> But short of this, reason can come to know the creation. Combined as it is with the doctrine of the analogy of being,<sup>6</sup> this entire assumption makes possible the synthesis in Thomism between the Scriptural doctrine of creation and Aristotelian ontology, with all the implications and consequences of that synthesis in areas like the doctrine of man.

But this entire complex of thought is by no means the exclusive property of Thomism. Large segments of non-Roman theology proceed in a remarkably similar manner. Underlying this situation is an ambiguity evident in the theology of the Reformers, an ambivalence in their attitude toward the medieval doctrines of God and Christ. The Reformers claimed to share the doctrines of God and of Christ that were the common property of all Christendom. This claim makes itself known in their acceptance of the ancient, so-called "Ecumenical" Creeds. In keeping with this claim, Article I of the Augsburg Confession is able to refer to God as *essentia*, despite all the metaphysical connotations which that word had acquired since its original incorporation into the Latin doctrine of the Trinity.<sup>7</sup>

As a matter of fact, however, the difference between Rome and Reformation was greater than the largely conventional phraseology of the two articles might indicate. How great that difference was in the doctrine of Christ's Person became evident in the controversies between Calvinism and Lutheranism. They both claimed adherence to the ancient creeds and to the decrees of the ecumenical

councils, including and especially, the Council of Chalcedon.<sup>8</sup> They both likewise professed to stand in continuity with the medieval church and its supposedly orthodox interpretation of those Christological creeds and decrees. But by the time the full implications of their respective Christologies had been explored in the controversy, it became clear that they diverged not only from each other but from the medieval interpretation as well. Significantly, they continued to maintain their claim of harmony with the Christological consensus of the ancient church.

A divergence also appeared between Rome and the Reformation in the doctrine of God, and specifically in the doctrine of God as Creator. Proceeding from his understanding of the nature of faith, Luther had insisted that the doctrine of creation, too, be seen in the light of Christ.<sup>9</sup> That is to say, Luther sought to restore the words "I believe" to their proper position at the head of the Creed. Before saying, "God the Father Almighty, Creator of heaven and earth," I say, "I believe," πιστεύω. But the πίστις of the Christian believer derives from the forgiving and reconciling act of God the Father in Christ as communicated by the Holy Spirit. It is no mere *Fürwahrhalten* according to the Confessions, as Ritschl maintained,<sup>10</sup> but it is always trust in the God who is described by the doctrine of the Trinity. And so Luther could speak as though the choice lay between Christ and atheism, with no third possibility.<sup>11</sup> This is true not only of redemption but also of creation. For Biblical and confessional theology, therefore, creation is a Trinitarian doctrine in its very nature and central structure.

Whenever Lutheran theology has failed to take this confessional insight seriously, it has tended to put asunder what God has joined together. It has dealt with the Creed as though the First Article could be considered apart from the Second; and, for that matter, the Second apart from the Third! In much of the nineteenth century it slighted creation for the sake of redemption, as Lütgert has pointed out.<sup>12</sup> But Max Lackmann has shown the extent of the continuity between the classic Protestant treatments of creation and their Roman predecessors.<sup>13</sup> The ontological discussions of such Protestant theologians consequently took on many of the characteristics of Thomistic ontology. Some Protestant theologians even advanced a form of the theory of the analogy of being.<sup>14</sup> These

were in many cases the same theologians whose expositions of the authority of the Scriptures were the most exhaustive in theological history.

If anything, the non-Roman versions of this entire problem have been complicated by the fact that the Protestant or evangelical churches have no official metaphysics, as does the Roman communion. As a result the contention that there is a relatively straight line from reason to revelation in the interpretation of being has compelled Protestant theologians to adapt their expositions of the revealed doctrine of creation to every new scientific and metaphysical theory of reality as it came along — Aristotle's, Newton's, Leibnitz', Hegel's, or Einstein's. By the time such a painful process of adaptation had been completed, the theory had itself been discarded or radically revised, necessitating a repetition of the process. The Thomists, meanwhile, have been able to content themselves with a series of footnotes to Aristotle and Thomas Aquinas. Formal adherence to the authority of the Holy Scriptures and to the theology of the Confessions has not always prevented Lutheran theology from neglecting its dependence upon divine revelation when it came to consider the meaning of creation.

## II

As a theology that seeks to be loyal to the Christian revelation, the theology of the Lutheran Confessions proceeds within a Biblical view of creation. Hence it seeks not to read into the Biblical view an interpretation of reality that is not there, nor to resolve tensions which the Biblical view leaves unresolved; here as elsewhere it realizes that *zusammenreimen* is within neither God's command nor our ability (F. C., Th. D., XI, 53). In short, it strives to listen to the Word of God before it begins to speak and to speak only as the Word permits it to speak.

In addressing themselves to the problem of being, and particularly to the problem of human existence, the Confessions endeavor to understand the Word in its own terms. For example, they do not indulge in the quest of logic and philosophy for the differentia between the being of man and the being of other creatures; man is created *samt allen Kreaturen*.<sup>15</sup> Such a quest would appear to be somewhat suspect from the viewpoint of the New Testament,

at least until one has defined what it means to be a creature in the first place.<sup>16</sup> How suspect such a quest would be is apparent from the New Testament's use of *ἄνθρωπος*. There seem to be only two places (Matt. 12:12; 1 Cor. 15:39) in which *ἄνθρωπος* is definitely used to contrast man and the other creatures; and one of these, 1 Cor. 15:39, certainly does more to accentuate the problem of man's distinctiveness than to solve it.

The confessional declaration that man is created *samt allen Kreaturen* would receive substantiation from the fact that in the New Testament a dominant element in the use of *ἄνθρωπος* is the contrast between man and God, creature and Creator, rather than the contrast between man the creature and other creatures. Man may be false, just as long as God is true (Rom. 3:4). Even a man doing divine things remains a man and does not become a god (Acts 10:26). If a man permits some apparently divine feature to delude him into believing that he is a god and not a man, he becomes guilty of idolatry by not giving God the glory, and he is punished (Acts 12:22, 23). To refuse to see Jesus Christ as the Suffering Servant is to think humanly, not divinely (Matt. 16:23). Indeed, it is not merely the wisdom of God which is greater than the wisdom of men; but the foolishness of God is wiser than the wisdom of men, His weakness stronger than their strength (1 Cor. 1:23). For the Confessions, as for the New Testament, this is the basic contrast.

This qualitative difference between God and man would seem to mean that for the Confessions man cannot be known apart from God, who created him. The Confessions state this explicitly with regard to the depths of human sin; they seem to imply it with regard to the full meaning of his creation by God. Unlike idealisms ancient and modern, the theology of the Confessions does not permit this to be vitiated by a doctrine of the *imago Dei* that would take back with the right hand what it had rejected with the left. The very fact of the *imago Dei* means that man must be understood *coram Deo*.<sup>17</sup> For the Confessions, then, the best study of mankind is not man, but the Word of God. For by the Word of the Lord were the heavens made. Hence the central element in the Confessions' doctrine of creation is their insistence upon the primacy of the divine initiative in the creative act. It is from this

insistence that the *creatio ex nihilo* proceeds, and not vice versa.<sup>18</sup> Thus both בָּרָא and its New Testament equivalent, κτίω, are used in three ways: (1) for the creation recorded in Genesis; (2) for the creation that goes on even today, what dogmaticians call *creatio continua*; (3) for an eschatologically interpreted "new creation." Common in all three is the primacy of the divine initiative. In fact, בָּרָא in the Qal and Niphal never has anyone except God as its agent.

All three concepts of creation converge in Isaiah 45: בָּרָא is applied to the original creation in v. 12; the *creatio continua* is spoken of in v. 5; and the "new creation" (בָּרָא once more) is promised in v. 8. This chapter therefore helps form the exegetical basis of the Confessions' contention that even after the Fall, man continues to be *eine Kreatur und Werk Gottes* (F. C., Th. D., I, 34). Creation cannot mean only *creatio ex nihilo* for the Confessions, for it is in interpreting the idea of creation that some of their most existential statements are made. Perhaps the most striking such statement is Luther's masterful summary of the primitive meaning of creation by the initiative of God, even though He may use other materials and instruments (L. C., I, 26): "Die Kreaturen sind nur die Hand, Rohre und Mittel, dadurch Gott alles gibt, wie er der Mutter Brüste und Milch gibt, dem Kinde zu reichen, Korn und allerlei Gewächs aus der Erde zur Nahrung, welcher Güter keine Kreatur keines [seines?] selbst machen kann."

### III

The basic meaning of creation in the Confessions, then, is the priority and initiative of the divine action. But for Christian faith no divine action is separable from the divine action in Jesus Christ, though distinctions may be made for the sake of convenience. Nor can there be any true faith apart from Him, not even true faith in the Creator. Therefore the doctrine of creation in the Confessions cannot be relegated to some sort of natural theology, as though everyone understood the First Article and only Christians understood the Second Article. The Confessions concern themselves with the doctrine of creation because it is a Christian doctrine and a Christocentric one. Christ reveals the creation because He is at once Creator and creature. He is thus the revelation of the Creator

to the creature, but He is also the revelation of the creature to itself. The Christ of redemption also makes clear the meaning of creation.

This is adumbrated already in the Old Testament. It is specifically the God of the Covenant who in His name makes clear what it means "to be."<sup>19</sup> Against a metaphysical dualism like that of Marcion, which would separate the Lord of creation from the Lord of salvation, the Old Testament treats the God of the Covenant as the Creator; this is the theological significance of the second creation account. (Gen. 2:4ff.) The close relation between creation and salvation appears also in the story of the Flood. There the rainbow is instituted as a sign of God's covenant for the protection of the people involved in that covenant from the ravages of the created universe (Gen. 8:21, 22; 9:12-17). It is apparently an exegesis of this story when the Apology teaches that we are subject to "*legibus temporum, vicibus hiemis et aestatis tamquam divinis ordinationibus*" (Ap., XVI, 6). In a similar tone it speaks elsewhere of *siderum certi motus* as an *ordinatio Dei* (Ap. VII, 50). At the very least, the "Let us make" of Gen. 1:26 presents what Karl Barth has aptly called "das Bild eines Gottes, der zwar Einer und der allein Gott, aber darum nicht einsam ist, der den Unterschied und die Beziehung von Ich und Du in sich selber hat."<sup>20</sup>

The New Testament likewise posits a continuity in the creation and the new creation. The God who caused the light to shine out of darkness is the same God who, through Jesus Christ, shines in men's hearts (2 Cor. 4:6). The original creative fiat, "Let there be light," is, so to say, reinforced when the Creator gives the light that enlightens every man coming into the world (John 1:9). And so, as Schweizer has demonstrated, when our Lord states, "I am the Light," He identifies His coming and His being with the creative action of God.<sup>21</sup> The origin of the aeons is in the speaking of God (Heb. 11:3), but the God who spoke in the creation and continued to speak in the Prophets has spoken finally in His Son, through whom He also made those aeons (Heb. 1:2).

It is, therefore, in harmony with the New Testament when the Confessions speak of Christ as "dieser wahrhaftige, allmächtige Herr, unser Schöpfer und Erlöser Jesus Christus" (F. C., Th. D., VII,



44; see also par. 45). Interestingly, the New Testament descriptions of Christ's participation in the creation are not made so directly. It usually relates Christ to the act of creation by means of a preposition. Thus, creation is said to be *διὰ* Christ (Heb. 1:2; John 1:3); or, as Colossians has it, *ἐν αὐτῷ . . . δι' αὐτοῦ καὶ εἰς αὐτόν* (Col. 1:16). This indirect form is, if anything, more vivid than the direct form would be. It manifests the hiddenness of the Creator in the creation. It also points to the fact that neither the creation nor the new creation can be understood in their own light, nor, strictly speaking, in the light of each other; but that both must be understood in the light of the God and Father of our Lord Jesus Christ, who is the Initiator of both. God in Christ is the Creator.

The indirect form of ascribing creation to Christ also serves as a reminder of the other New Testament statements that interpret Christ as creature. It is the task of theology to put these two sets of statements into dialectical relationship with each other. The impact of the Arian controversy and of the conflict with liberalism has tended to obscure the fact that the humanity of our Lord, too, far from being self-evident, is a matter of faith: that if it is faith alone which can see Christ as Creator, it is faith alone which can see Him as creature. This is the sense of the Confessions' polemic against a theory "dasz Christus sein Fleisch und Blut nicht von Marien der Jungfrauen angenommen, sondern vom Himmel mit sich gebracht" (F. C., Th. D., XII, 25), in other words, that Christ was not a creature. The Confessions refuse to accept the contention of this and similar theories, and they insist that the orthodox truth is with those, "die Christum nach dem Fleisch oder seine angenommene Menschheit für ein Kreatur halten" (F. C., Th. D., XII, 29). As the essence of man is his creatureliness, so Christ's humanity is "unserer menschlichen Natur in ihrem Wesen und allen wesentlichen Eigenschaften durchaus (allein die Sünde ausgenommen) gleich" (F. C., Th. D., I, 43).

The creatureliness of Christ is the theme of such New Testament passages as Rom. 8:3, which figured in the controversies surrounding the Formula of Concord.<sup>22</sup> Particularly interesting in this connection are those passages which apply the title *ἄνθρωπος* to Jesus. When the devil demands that He demonstrate His divine



Sonship, Jesus replies not by pointing to power but by citing God's demands upon Him, and upon all men, as *ἄνθρωπος* (Luke 4:4). The Sabbath was made for man and not man for the Sabbath, just as the Son of Man is Lord also of the Sabbath (Mark 2:27, 28). Without entering into all the problematics of the question, we can certainly see an indication of this same emphasis in the Adam-Christ schematization of Romans 5 and 1 Corinthians 15, a schematization which the Confessions use to demonstrate the necessity of Christ's true humanity for His true obedience (F. C., Th. D., III, 58). May this not even be the thought underlying the use of Psalm 8 in Hebrews 2? What is glorified in Christ, according to Hebrews 2, is His humanity (F. C., Th. D., VIII, 70), as many of the Biblical and patristic passages in the Catalog of Testimonies were intended to show.

Christ as Creator and Christ as creature — this is the mystery which piety adores (1 Tim. 3:16). The revelation in Christ is, then, the revelation of the meaning of the Creator and of the meaning of the creature. The two are combined in Christ, and both these aspects of revelation are combined, for example, in the first chapter of Colossians. There, as has already been pointed out, creation is attributed to Christ. There, at the same time, Christ is called the *ἀρχή* of the creation and the *κεφαλή* of the church, which is the new creation (Col. 1:18). As Burney has shown, the terms *ἀρχή* and *κεφαλή* meant virtually the same thing to a writer with a Hebrew background.<sup>23</sup> By them the writer wishes to point out the continuity of the creation and the new creation in Christ. For the New Testament it would seem that there is a much closer relation between the act of creation and the act of reconciliation than is usually assumed. And since the most explicit statements of the Confessions on the doctrine of creation come in a similar context, it would appear to follow that in the theology of the Lutheran Confessions, too, creation is to be viewed in the light of Christ, whom Article XI of the Formula repeatedly calls *das Buch des Lebens* (F. C., Ep., XI, 7, 13; Th. D., XI, 13, 66, 70). According to Lutheran confessional theology, the meaning of creation can only be read in this Book if it is to be understood aright.

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## NOTES

1. Cf. Edmund Schlink, *Theologie der lutherischen Bekenntnisschriften* (3d ed.; Munich, 1948), pp. 67, 68, which is perhaps a little more defensive than it needs to be.
2. This essay is an elaboration of the first section of my more general essay, "The Doctrine of Man in the Lutheran Confessions," *The Lutheran Quarterly*, II (1950), 34-44, hereafter referred to as "The Doctrine of Man."
3. *Summa Theologica*, I, Q. 2, Art. 3, *The Basic Writings of St. Thomas Aquinas*, edited by Anton C. Pegis (New York, 1945), I, 21-24.
4. *Summa Theologica*, I, Q. 46, *Basic Writings*, I, 447-457; cf. the comments of Richard McKeon, "Aristotelianism in Western Christianity," in J. T. McNeill and others, ed., *Environmental Factors in Christian History* (Chicago, 1939), pp. 220 ff.
5. *Summa Theologica*, I, Q. 32, Art. 1, *Basic Writings*, I, 315-318; instructive in this connection are the recent remarks of Mark Pontifex, *Belief in the Trinity* (New York, 1954), pp. 68-70.
6. A stimulating evangelical discussion of the problem is H. E. Eisenhuth, *Ontologie und Theologie*, No. 13 of "Studien zur systematischen Theologie" (Goettingen, 1933). On *analogia entis*, cf. also Emil Brunner, *Dogmatik*, I (Zürich, 1946), 183.
7. Augsburg Confession, Art. I, par. 2; henceforth I shall refer to the Confessions in the body of the text by an abbreviation of the title, followed by a Roman numeral for the article and an Arabic numeral for the paragraph. On the contrast between Luther's view of God and the medieval one, which also forms the basis of his difference from medieval pictures of the Reconciliation, see Carl Stange, "Die Gottesanschauung Luthers," *Zeitschrift für systematische Theologie*, VIII (1931), 45-89, mainly in criticism of Hirsch.
8. For the Lutheran answer to this controversy see the preface of the Catalog of Testimonies.
9. Cf. the stirring analysis of Johann Haar, *Initium creaturae Dei* (Gütersloh, 1939), esp. pp. 13-27.
10. See my "The Relation of Faith and Knowledge in the Lutheran Confessions" in this journal, XXI (1950), 321-331.
11. "Ich hab sovill experientias divinitatis Christi erlebt, das ich mus sagen: aut nullus est deus aut ille est," *Werke* (Weimar, 1881 ff.), *Tischreden*, I, 269.
12. Wilhelm Lütgert, *Schöpfung und Offenbarung. Eine Theologie des ersten Artikels* (Gütersloh, 1934), p. 27.
13. Max Lackmann, *Vom Geheimnis der Schöpfung* (Stuttgart, 1952), e.g., pp. 272, 273. Lackmann's study is basically a history of the exegesis of Rom. 1:18-23, 2:14-16, Acts 14:15-17, and 17:22-29, from the second century to the beginnings of Protestant Orthodoxy.
14. Werner Elert, *Morphologie des Luthertums*, I (Munich, 1931), 44-52, has shown how Lutheranism drifted into the depersonalization of God underlying this theory.
15. Cf. "The Doctrine of Man," p. 35, notes 4, 5.
16. Thus Emil Brunner's discussion of "Man in the Cosmos," *Man in Revolt*, trans. by Olive Wyon (Philadelphia, 1947), pp. 409-434, seems to be informed less by Biblical testimony than by his own idealistic presuppositions.

17. "The Doctrine of Man," pp. 35, 36, notes 9—12.
18. On the development of the idea of *creatio ex nihilo*, see the historical summary of Karl Barth, *Kirchliche Dogmatik*, III-2 (Zürich, 1948), 182—188.
19. Cf. Thomas Aquinas, *Summa Theologica*, I, Q. 13, Art. 11, *Basic Writings*, I, 131, 132, for a Hellenized exegesis of this utterly Semitic declaration. Brunner's suggestion, *Dogmatik*, I, 135, is certainly well taken: "Es würde sich lohnen, eine kritische Geschichte der Auslegung von Exodus 3, 14 zu schreiben."
20. *Kirchliche Dogmatik*, III-1 (Zürich, 1945), 216. He comments a trifle crustily: "Wer hier an die Dreieinigkeit Gottes nicht einmal denken will, der sehe zu, ob er dazu auch in der Lage ist."
21. Eduard Schweizer, *Ego Eimi* (Göttingen, 1939), pp. 124—167; on "I am the Light," esp. pp. 161—166.
22. Cf. Martin Chemnitz, *De duabus naturis in Christo* (Leipzig, 1580), pp. 33—35.
23. C. F. Burney, "Christ as the ἀρχή of the Creation," *Journal of Theological Studies*, XXVII (1925—26), 160ff.

# The Contribution of Archaeology to the Interpretation of the New Testament

By RAYMOND F. SURBURG

(Continued)

## V

ARCHAEOLOGY is, furthermore, of great value because it relates exegesis to historical facts. Christianity is a historical religion, based upon events and experiences which transpired in history.<sup>130</sup> Allegorical and symbolical interpretations often ignore the historical background of the Christian religion and lead to aberrations in religious thought. While the New Testament as a supernatural revelation harbors many elements transcending historical verification, it does nevertheless contain much material which can be determined by historical study.<sup>131</sup> Thus Dana asserts: "There is no feature of the process of interpretation more important than the reconstruction of the historical situation out of which a given book or passage arose."<sup>132</sup> As a part of the historical background with which the New Testament interpreter should be acquainted, Fiebig lists: (1) the Graeco-Latin environment of The New Testament, with the contemporary language and literature; (2) the Judaism of New Testament times; (3) Oriental life in the New Testament period; and (4) early Christian literature.<sup>133</sup> In furnishing the New Testament expositor with a picture of the daily life of the people, the environment in which they moved, the cultural influences that affected them, and the historical forces contributing to the shaping of their lives, archaeology becomes the handmaid of history.<sup>134</sup> New Testament archaeology has supplied,

<sup>130</sup> Terry, *Biblical Hermeneutics*, p. 129; Louis Berkhof, *Principles of Biblical Interpretation* (Grand Rapids: Baker Book House, 1950), pp. 113, 114.

<sup>131</sup> Fr. Torm, *Hermeneutik des Neuen Testaments* (Göttingen: Vandenhoeck und Ruprecht, 1930), pp. 170 ff.

<sup>132</sup> H. E. Dana, *Searching the Scriptures* (New Orleans: Bible Institute Memorial Press, 1936), p. 205.

<sup>133</sup> F. Fiebig, *Die Aufgaben der neutestamentlichen Forschung in der Gegenwart*, pp. 5, 6, as quoted by Dana, p. 209.

<sup>134</sup> Nelson Glueck, *The Other Side of the Jordan* (New Haven: American Schools of Oriental Research, 1940), p. 32.

and undoubtedly will continue to supply, New Testament students with materials for the construction of the historical background.

A knowledge of history involves an understanding of chronology and geography. The succession of events, the division of ages into eras, the establishment of dates, the scope of genealogical tables are important and call for much patient study. It has already been indicated in this essay how the chronological difficulties presented by Luke 2:1-5, and 3:1 have been satisfactorily solved by archaeology.

An important event in the life of St. Paul has been established by the Gallio inscription mentioned above. The time of the Apostle's stay in Corinth has now been determined<sup>135</sup> and provides New Testament interpreters with a date from which they can operate both backwards and forwards. The inscription, found at Delphi, begins as follows: "Tiberius Claudius Germanicus, Pontifex Maximus, of tribunician authority for the twelfth time, imperator the twenty-sixth time, father of the country, consul for the fifth time." While much of the inscription is incomplete, it does contain a reference to the fact that a Lucius Junius Gallio was the proconsul of Achaia, as Luke reported Acts 18:2. Since the reference to the 12th tribunician year and the 26th imperatorship of Claudius dates this communication between January and August of the year 52, Gallio must have arrived in Corinth not later than the year A.D. 51. Deissmann argued that the impression given in Acts is that Gallio had arrived shortly before the time when the Jews brought Paul into his court. As Paul had been in Corinth for a considerable time (a year and six months), it is believed that Paul's arrival in Corinth was in the beginning of the year A.D. 50.<sup>136</sup>

Another contribution to the vexing problem of New Testament chronology comes from Cyprus, where Paul and Barnabas visited Paphos and met Sergius Paulus. In an inscription from Cyprus coming from the first century, probably from A.D. 53, a certain Apollonius is dated in the proconsulship of Paulus. It appears from still another inscription, now found in the *Corpus Inscriptionum*

<sup>135</sup> Jack Finegan, *Light from the Ancient Past* (Princeton: The Princeton University Press, 1946), p. 282.

<sup>136</sup> Adolf Deissmann, *Paul: A Study in Social and Religious History* (New York: George H. Doran Co., 1926), p. 272.

*Graecarum* (Number 2,632), dated in the 12th year of Claudius, that L. Annius Bassus was proconsul in A.D. 52. If the Julius Cordus referred to by Bassus was the immediate predecessor of Paulus, then the latter's proconsulship may be dated before A.D. 51.<sup>137</sup>

History, whether it be secular or religious, cannot be understood without a knowledge of geography. Bright declared that for a proper understanding of the Bible a knowledge of its geography is essential.<sup>138</sup> History, geography, and religion are inseparably united.<sup>139</sup> Adams made the following assertion about the importance of geography for Biblical interpretation: "The most notable contribution in the wide field of recent scientific investigation has been to emphasize Biblical *Orientation* as one of the imperatives of Biblical study. That is a solid conclusion. It means simply that the Bible will never be known in the most appreciative way until it is approached in the light of its *geography*, its *languages*, its *history*, and its *archaeology*."<sup>140</sup> The writings of the New Testament, especially the account of the earthly life of Christ and the story of the spread of the Christian Church in the Apostolic age, cannot be understood without a knowledge of geography.<sup>141</sup> How far Biblical history has been determined by geographical factors is a moot question.<sup>142</sup> Writers like Louis Wallis have gone so far as to use the concept of geographical conditioning of religious experience as the sole explanation for the phenomena of that faith which began in the Old Testament and reached its fulfillment and climax in the person and work of Jesus of Nazareth.<sup>143</sup> The

<sup>137</sup> Armstrong, "Chron. of N. T.," p. 648. Cf. N. 123 above.

<sup>138</sup> John Bright, "Biblical Geographies and Atlases," *Interpretation*, II (July 1948), 324.

<sup>139</sup> George Ernest Wright, and Floyd Vivian Filson, *The Westminster Historical Atlas to the Bible* (Philadelphia: The Westminster Press, 1945), p. 5.

<sup>140</sup> J. McKee Adams, *Biblical Backgrounds* (Nashville: Broadman Press, 1934), p. 5.

<sup>141</sup> Charles Foster Kent, *Biblical Geography and History* (New York: Charles Scribner's Sons, 1911), p. v.

<sup>142</sup> Chester C. McCown, "The Geographical Conditioning of Religious Experience in Palestine," *The Study of the Bible Today and Tomorrow*, pp. 232, 233.

<sup>143</sup> Louis Wallis, *Sociological Study of the Bible* (Chicago: The University of Chicago Press, 1912); *God and the Social Process* (Chicago: University of Chicago Press, 1935); *The Bible Is Human* (New York: The Columbia Press, 1942).

Scriptural teaching of miracles and of God's direct intervention in the affairs of His people is relegated to the same category as the magical beliefs of primitive peoples. With this naturalistic interpretation the Christian New Testament scholar of course cannot agree.

Archaeology has contributed greatly to the furtherance of the Biblical geography. Advances in geographical knowledge furnished by archaeology have helped to shed further light on the records of the New Testament. Sites and cities unknown have been recovered and their exact place determined. Before certain discoveries were made by Pere Vincent, it was customary to criticize severely St. John for bad topography.<sup>144</sup> John 19:13 portrays Jesus as brought before Pilate in a place called *Lithostroton* (the Stone Pavement, par excellence), or in Hebrew (i.e., Aramaic) *Gabbatha*, which means "ridge," "elevated terrain." St. John's Gospel does not place the *Lithostroton*, as has often been said, at the Praetorium. Vincent has determined the place and the extent of this magnificent early Roman pavement, over which later the Ecce Homo Arch was built.<sup>145</sup> He further proved that this pavement was the court of the Tower Antonia and that it stood on a rocky elevation rising high over the surrounding terrain. The Aramaic word *Gabbatha* accurately described this ridge and elevated terrain. When the Tower Antonia had fallen in ruins, the Ecce Homo Arch was built over the pavement. The events of St. John 19 must therefore go back to a period antedating the year A. D. 70. They must be dated at a time before the *Lithostroton* was buried under the ruins of Jerusalem. Thus the Greek and Aramaic names of St. John have received striking archaeological confirmation. Albright is convinced further that St. John's statement that Aenon was near Salim is correct.<sup>146</sup> This was the place where John the Baptist was active because much water was there. On the basis of Sellin's excavations, Albright believes this Salim must be the one southeast of modern Nablus, near Ainun. The waters of the Wadi Far'ah would there supply sufficient water for purposes of baptizing.

<sup>144</sup> William Foxwell Albright, *From the Stone Age to Christianity* (Baltimore: The Johns Hopkins Press, 1940), p. 299.

<sup>145</sup> Albright, *The Archaeology of Palestine*, pp. 245, 246. Cf. N. 120 above.

<sup>146</sup> *Ibid.*, p. 247.

What light has archaeology shed on the cities and localities associated with Christ's earthly ministry? The modern tourist has no difficulty in finding the sites where Jesus lived and taught. However, few scenes of the life of Christ can be determined with certainty.<sup>147</sup> Only the general framework of Christ's life is known: the place of His birth, childhood, and death; the fact that Capernaum was the center of the Galilean ministry and that the major portion of His ministry was exercised north and west of the Sea of Galilee.

Some of the outstanding and important events in Christ's life occurred in and about Jerusalem. Because of the destruction of Jerusalem in A.D. 70 by Titus and the rebellion of Bar Kochba in A.D. 135 "an almost impenetrable curtain, archaeologically speaking," has descended on the city.<sup>148</sup> There are two gaps in the history of Christian Jerusalem — a gap of fifty years after A.D. 70 and another one of two centuries after A.D. 135. The Graeco-Roman remains enable scholars to conjecture with some kind of certainty the type of architecture in vogue in Christ's day in Jerusalem. They indicate the existence in Judea and Jerusalem of the prevalence of Hellenistic culture, as is evident from its numerous remains, a fact which would not have been known from a reading of the Gospels or from the study of such a Jewish writer as Josephus.<sup>149</sup> Of Pontius Pilate's days an unquestionably authentic relic has survived in the form of the remains of an aqueduct, which is supposed to have been built by this procurator from Solomon's Pool to the Temple area.<sup>150</sup>

None of the sites assigned by tradition to the Upper Room, the place of Calvary, the Garden of the Resurrection can definitely be identified. "It does not follow, however," says Adams, "that we are justified in accepting as authentic any of the supposed sites represented now by local shrines in the city of Jerusalem, even though they have the support of old traditions and continuous veneration."<sup>151</sup>

<sup>147</sup> Wright and Filson, p. 86.

<sup>148</sup> Caiger, *Archaeology and the New Testament*, p. 35.

<sup>149</sup> Caiger, "Archaeology's Contribution to New Testament Knowledge," *The Story of the Bible*, p. 1474.

<sup>150</sup> *Ibid.*, p. 1475.

<sup>151</sup> Adams, *Biblical Backgrounds*, p. 382.



To the archaeologist, Jerusalem is an Old Curiosity Shop, full of dubious antiques. Of the Temple in which Christ and His disciples worshiped, there remains only the famous wailing wall of the Jews. It is difficult to determine whether the architectural style of the Herodian Temple was Greek, Babylonian, or mixed Egyptian and Phoenecian. All modern reconstructions, therefore, must be more or less conjectural.<sup>152</sup>

McCown, a former director of the American Schools of Oriental Research, has called attention to the neglect by Christian archaeology of those cities which were the cradle of the Christian movement. Up till now little has been done to provide Biblical students with the Jewish-Hellenistic background of the most fundamental and appealing books of the Bible — the Gospels. Nineteenth- and twentieth-century Palestinian archaeology has so neglected Galilee that even the actual sites of Capernaum, Bethsaida, Cana, and other Galilean cities have been in doubt.<sup>153</sup>

Capernaum, on the shores of Lake Gennesaret, has now been identified with the modern Tell Hum.<sup>154</sup> In the synagog of this city Christ often preached (Luke 7:5). Archaeologists have uncovered a Roman cemetery here with which Jesus undoubtedly was acquainted. Most notable among the present-day ruins of Tell Hum is the synagog, a structure unrivaled for preservation and beauty. A few archaeologists are of the opinion that this synagog belongs to the period before A.D. 70, but the majority of experts date it about A.D. 200,<sup>155</sup> for the earlier synagogs were destroyed in the war of A.D. 66 and in the revolt of Bar Kochba in A.D. 135. Even if the synagog is not the one in which Christ worshiped, it is nevertheless valuable as a possible reconstruction of the earlier synagog. It also gives an idea of the construction and the appearance of a synagog in the times of Jesus and His Apostles.<sup>156</sup>

<sup>152</sup> Caiger, *Archaeology and the New Testament*, p. 73.

<sup>153</sup> McCown, *The Ladder of Progress in Palestine* (New York: Harper & Bros., 1943), pp. 254, 255.

<sup>154</sup> Caiger, "Archaeology's Contribution to New Testament Knowledge," *The Story of the Bible*, p. 1476.

<sup>155</sup> Advocates of an early date: B. Meistermann, *Capernaum et Bethsaïde* (Paris, 1921), p. 289; G. Orfali, *Capernaum et ses Ruines* (Paris, 1922), pp. 74—86; in contrast to these cf. H. G. May, "Synagogues in Palestine," *The Biblical Archaeologist*, VII (February 1944), 3.

<sup>156</sup> *Ibid.*, p. 3.

In regard to the cities and places associated with St. Paul's journeys the expositor is more fortunate in respect to the evidence that archaeology has furnished. Sir William Ramsay has done more than any other scholar to elucidate and illuminate the geography of St. Paul's travels. The efforts of Ramsay and others have helped to identify most of the cities mentioned in Acts in connection with St. Paul's spread of the Gospel. It is possible to follow him with considerable accuracy on his three journeys. It was the finding of an inscription by Sterrett in 1885 that enabled scholars to determine the exact location of Lystra on the map of Asia Minor. This identification has been made possible in turn by the previous discovery of Pisidian Antioch by Arundell.<sup>157</sup>

Antioch in Syria, where St. Paul was commissioned as a foreign missionary, has preserved only a few traces of its ancient buildings, besides some colossal ruins of Roman aqueducts and walls. Antioch in Pisidia, where the Apostle declared he would turn to the Gentiles (Acts 13:46), has furnished a great number of inscriptions, some of which are very important in the study of the New Testament. A group of milestones uncovered in 1905 show that although Antioch geographically is a Phrygian city, it belonged politically to the Roman province of Galatia.<sup>158</sup> The evidence would thus seem to support the "South Galatian" theory, according to which St. Paul addressed Galatians in the cities of the southern part of the Roman province Galatia.

Iconium, the modern Konia, visited at least four times by the Apostle of the Gentiles, was probably one of the cities to which the Epistle to the Galatians was sent. Though only a few relics of this city survive, it is important in the history of New Testament criticism, for it was a discovery at this site which led Ramsay to change his mind about Luke as a historian. Acts 14:6 depicts Paul and Barnabas leaving Iconium in Phrygia and entering the country of Lycaonia. But Iconium, the German critics maintained, was itself in Lycaonia during the first century A. D., and so St. Luke did not know what he was writing when he portrayed it as a city of Phrygia. Ramsay, however, made the interesting discovery that

<sup>157</sup> Caiger, *Archaeology and the New Testament*, pp. 111, 112.

<sup>158</sup> Caiger, "Archaeology's Contribution to the Knowledge of the New Testament," *The Story of the Bible*, p. 1477.

while Iconium both before and after St. Paul's time was assigned to Lycaonia, yet in St. Paul's day it belonged to Phrygia.<sup>159</sup> St. Luke had therefore accurately described the geographical facts. Two important inscriptions uncovered in 1910 revealed further how the inhabitants of Iconium were using the Phrygian language in their public records as late as A. D. 150, thereby furnishing a substantiation of Ramsay's inscriptional evidence.<sup>160</sup>

At Lystra, where St. Paul preached on his first missionary journey, he and Barnabas healed a lame man. This miracle caused the people of the city to regard Barnabas as Jupiter and Paul as Mercury. Jupiter and Mercury were the equivalents of the Greek gods Zeus and Hermes. In 1909 an inscription was found at Lystra on a monument erected to the "priests of Zeus." Another inscriptional find from the same vicinity relates how two men "having made in accordance with a vow at their own expense [a statue of] Hermes Most Great, along with a sundial dedicated to Zeus the sun-god."<sup>161</sup>

Archaeology has excavated most of first-century Athens within the last thirty years; the theater of Dionysus, where Paul may have watched the Greek games he so often refers to in his epistles; the well-preserved Theseum; the temple of Aesculapius; the temple of the Olympian Zeus, built by Antiochus Epiphanes; the Parthenon and many other architectural monuments. Of especial interest to New Testament interpreters is a stone altar with the inscription "Sacred to a God or Goddess," found not at Athens but at Pergamum and Rome. St. Paul was evidently basing his text on a practice not uncommon in the ancient world. Visualizing him in the intellectual center of his time, Cobern writes: "In the midst of these glories of architecture and art, only just revealed to us, and with the splendid literature of ancient Greece in our memories, it stirs our hearts to see Paul lifting up his hands, which were pricked and roughened with his daily toil, before these representatives of the best learning of the earth; and we rejoice in his con-

<sup>159</sup> Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, pp. 39-46.

<sup>160</sup> *Ibid.*, p. 67.

<sup>161</sup> W. M. Calder, "Lystra," *The International Standard Bible Encyclopedia*, III, 1944.

fidence that the new Gospel of purity could succeed even in such surroundings." <sup>162</sup>

Ancient Corinth, about three miles from the modern city, was made the base for eighteen months of missionary activity. Since 1896 the Americans have conducted excavations at ancient Corinth and have unearthed a number of edifices which undoubtedly Saint Paul must have seen. Today the Christian exegete may see the following first-century structures: the Roman theater; the celebrated fountains of Pirene and Glauce; the market place; and the great temple of Aphrodite, notorious for the immoralities associated with it. <sup>163</sup> In view of the splendid ruins, a tribute to the wealth, opulence, and grandeur that must have characterized Corinthian life in that day, one must admire the courage of Paul in bidding defiance to this heathen environment and building a church in spite of it. Two finds from Corinth or connected with it are of particular interest. One is the fragment of a lintel on a door with the Greek inscription "Synagog of the Hebrews." It dates from the Imperial period, and Deissmann believes it to be from the very synagogue in which St. Paul preached. <sup>164</sup> It is poorly executed and testifies to the low social position of the people who worshiped there. The other is the famous "Gallio inscription" described above.

The Apostle spent the major part of his time during the course of his third missionary journey at Ephesus. At this site the archaeologist's spade has yielded satisfying evidence. In 1869 the famous Temple of Diana, twenty feet below the present level, was discovered by J. T. Wood. The temple proved to measure 160 by 340 feet, with some columns as much as twenty feet in diameter. <sup>165</sup> Excavations have also enabled scholars to reconstruct in detail the ritual connected with the worship of Diana, which reached its heyday at the time of the Apostle, and as a result New Testament students can comprehend the opposition that St. Paul faced in his missionary activity in Ephesus. In 1904 D. G. Hogarth found what

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<sup>162</sup> Camden M. Cobern, *The New Archaeological Discoveries and the New Testament* (New York: Funk and Wagnalls, 1924), pp. 491, 492.

<sup>163</sup> William A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands," *The Biblical Archaeologist*, V (September 1942), 40—48.

<sup>164</sup> Deissmann, *Licht vom Osten*, p. 13.

<sup>165</sup> F. N. Pryce, "The Temple of Diana at Ephesus," *Wonders of the Past* (New York: Wise and Co., 1937), II, 911—915.

is believed to have been the basis of the altar upon which the famous image of Diana had rested. Vast quantities of votive offerings were found in the stone altar, including figurines made of ivory, bronze, and terra cotta. Many of the effigies of Diana which were found represented Diana as a beautiful woman, with many breasts and a sort of halo round her head.<sup>166</sup> The great theater of St. Paul's day was unearthed, together with buildings that may have served for educational purposes, one of which may have been the school of Tyrannus, where St. Paul taught (Acts 19:9).

Some of the many inscriptions that have come from Ephesus, are useful for a better understanding of the New Testament. The ministrants of the Ephesian temple were called "elders" and "presbyters," just as in the Apostolic Church. The temple officers were elected by an assembly known as the *ecclesia*, or the church. The terms "chief of Asia," "town clerk," and "worshiper," mentioned in Acts 19, are all found in the Ephesian inscriptions.<sup>167</sup> In his account of the Pauline Ephesian stay St. Luke mentions a bonfire of magical books occasioned by the conversion of many of the city to Christianity. Today the New Testament interpreter may see in the British Museum magical books just like those burnt nearly nineteen centuries ago. Papyri emanating from such sites as Arsinoe, Magdala, Hermopolis, and Oxyrhynchus contain hundreds of magical books, of which the "Great Magical Papyrus," now in Paris, is most famous.<sup>168</sup>

In Thessalonica (modern Salonika) a great deal of material has been furnished by the archaeologist's spade. This material helps to recall living conditions as they existed in the first centuries after Christ.<sup>169</sup> An inscription from this city has confirmed the statement of Acts that governors of Thessalonica were known as "politarchs."

Philippi, the first European city visited by St. Paul, has been excavated. Some ten to fifteen feet below the present level the

<sup>166</sup> Cobern, p. 463.

<sup>167</sup> Ibid., pp. 466—468.

<sup>168</sup> Caiger, "Archaeology's Contribution to New Testament Knowledge," *The Story of the Bible*, p. 1487.

<sup>169</sup> Harold Rideout Willoughby, "Archaeology and Christian Beginnings," *The Biblical Archaeologist*, II (September 1939), 32.

ancient pavement was uncovered, containing stones upon which the Apostle walked. The market place and other buildings surrounding the pavement were also laid bare by the French excavators. Stones from the old Via Egnatia have also been found. Inscriptions and coins corroborate St. Luke's statement that Philippi was a colony. The word *μερίς*, employed by him in describing Philippi as "the chief city of that part of Macedonia" (Acts 16:12) has been confirmed, as well as the term "magistrates" (*στρατηγοί*) for the governors of Philippi (Acts 16:20).<sup>170</sup>

Almost the whole ancient city of Rome has been excavated, but only few inscriptions or relics dating to the days of Paul have been found.<sup>171</sup>

The limits of this paper prohibit the discussion of other discoveries illustrating the geography of Paul's missionary journeys. The past issues of the *American Journal of Archaeology* are replete with information illuminating the background of his visit to Asia Minor, Greece, Achaia, Macedonia, and Rome. The pages of *The Biblical Archaeologist* likewise contain a series of articles relating archaeological discoveries to his journeys.<sup>172</sup>

Archaeology has also furnished material on persons and historical happenings recorded in the New Testament. Has any evidence been produced concerning the question of the historicity of Jesus? What did He look like? Have actual relics of Jesus and of His disciples been found? Some have asserted that external historical proof exists for Jesus and His disciples. Thus Rimmer declares:

One such proof will illustrate my point. Years ago I saw the famed chalice from Antioch, a work of the most exquisite craftsmanship in silver overlaid on a crude vessel of apparent antiquity.

<sup>170</sup> Moulton and Milligan, pp. 398, 562.

<sup>171</sup> Willoughby, "Current Contributions from Archaeology to Early Christian History," in McNeill, Spinka, and Willoughby, editors, *Environmental Factors in Christian History* (Chicago: The University of Chicago Press, 1939), pp. 110—113.

<sup>172</sup> Willoughby, "Archaeology and Christian Beginnings," (cf. N. 169 above), II, 25—36; McDonald (see N. 163 supra), III (May 1940), 18—24; Part II, IV (February 1941), 1—10; Part III, V (September 1942), 38 to 48; Merrill M. Parvis, "Archaeology and St. Paul's Journeys in Greek Lands," *The Biblical Archaeologist*, VIII (September 1945), 62—73; Floyd V. Filson, "Ephesus and the New Testament," *The Biblical Archaeologist*, VIII (September 1945), 73—80; Sherman E. Johnson, "Laodicea and Its Neighbors," *The Biblical Archaeologist*, XIII (February 1950), 1—18.

The date assigned to the chalice in its recovered form was 54 A. D., and many capable scholars argued that it was the original Grail. . . . This is merely to say that an archaeological discovery, dating back to within a score of years of the death of our Lord, both attests the fact that He did live among men and brings us an authentic picture of His physical appearance.<sup>173</sup>

The Great Chalice of Antioch, reported to have been discovered in Syria in 1910, was purchased by the Kouchakji Brothers of New York. It consists of an inner plain glass cup held in an outer open-work gilded shell and set on a solid silver base. On the open-work holder are to be found twelve seated human figures, decorated with vines, birds, and animals. The human figures are divided into two groups, each having Christ as its central figure.<sup>174</sup>

Since 1916 this art object has received more attention from archaeologists and art critics than any other object discovered in recent years. The date of origin, the provenance, the authenticity, and other matters related to the chalice have been given much space in art and archaeological journals. Dr. Gustav Eisen was engaged by the owners of the chalice to study it and publish his conclusions. In 1923 two large folio volumes appeared, one containing a descriptive text together with artistic, archaeological, and critical discussions; the other volume had photographs of the chalice, together with photographs of other art objects with which Eisen had compared the chalice.<sup>175</sup>

Eisen dated the chalice in the first Christian century. The figures on the chalice were identified by him as follows: The two central figures, located on each side of the cup, are Christ. In one group the figure of Christ is that of a twelve-year-old boy; in the other it is that of the risen Christ. In each group, according to Eisen, the figures are seated on chairs and face Jesus. All have scrolls in their hands. In one group, says Eisen, the four Evangelists are represented together with James, the brother of John. In the second group he saw Peter, Paul, James, Jude, and Andrew.<sup>176</sup> These

<sup>173</sup> Harry Rimmer, *Crying Stones* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941), pp. 50, 51.

<sup>174</sup> Floyd V. Filson, "Who Are the Figurines on the Chalice of Antioch?" *The Biblical Archaeologist*, V (February 1942), 2.

<sup>175</sup> G. A. Eisen, *The Great Chalice of Antioch* (New York: The Kouchakji Brothers, 1923), I, II.

<sup>176</sup> Cf. the illustration in Filson's article (N. 174 above) pp. 1—13.



identifications are by no means certain. According to Filson, there are at least six different interpretations which experts in the fields of Christian art and archaeology have given these figures.<sup>177</sup> Although the authenticity of the chalice was attacked by Joseph Wilpert, Morey, and a few others, the consensus of scholarly opinion is to the effect that it is genuine.<sup>178</sup> Eisen's first-century date, however, has been challenged by a host of scholars. George A. Barton dissented from Eisen's view of A. D. 50—70 as the time of origin and would place it between A. D. 120—140.<sup>179</sup> The English archaeologist Woolley contended the chalice was made at least three hundred years after Christ's death.<sup>180</sup> The followers of Strzygoski, who favor the theory that the East, and Syria in particular, was the home of early Christian art, saw the value of dating the Antiochean chalice in the first century in their battle with the school of Christian art advocating Rome as its fountainhead. And so one finds Brehier, Diehl, Kaufmann, and Strzygoski defending the early first-century date for the cup.<sup>181</sup>

The most devastating critique of Eisen's first-century date was made by such scholars as Gillaume de Jerphanion, C. Morey, Stuhlfuth, and W. Volbach.<sup>182</sup> Filson, on the basis of New Testament arguments, has showed the impossibility of the date assigned by Eisen to the figures.<sup>183</sup> Arnason, who made a thorough study of the entire literature pertaining to the chalice, gave the following as his conclusions: (1) The first-century school has not thus far furnished archaeological proof for its theory; (2) The relationship of the chalice to the city of Antioch is questionable; (3) The cup is authentic; (4) Archaeological evidence seems to point to a date in the fourth or the fifth century; (5) The fact that the chalice was found in Syria does not eliminate the possibility of an Egyptian

<sup>177</sup> Ibid., pp. 6—8.

<sup>178</sup> H. Harvard Arnason, "The History of the Chalice of Antioch," *The Biblical Archaeologist*, IV (December 1941), 60—81.

<sup>179</sup> George A. Barton, *Archaeology and the Bible* (Philadelphia: American Sunday-School Union, 1937), p. 568.

<sup>180</sup> C. Leonard Woolley, *Digging Up the Past* (New York: Charles Scribner's Sons, 1931), p. 10.

<sup>181</sup> Arnason, pp. 56—58.

<sup>182</sup> Ibid., pp. 55, 56, 61—64.

<sup>183</sup> Filson, pp. 6—8.



provenance, since many interesting Egyptian parallels have been noted.<sup>184</sup>

Although New Testament scholarship does not possess any relics of Christ and those close to Him, yet the cities, lakes, rivers, mountains, and areas of Palestine associated with His life are still there, and an acquaintance with them will illuminate the setting of the New Testament. Regarding this Caiger wrote: "By bringing His teaching into relation with its environment, we shall understand it better: allusions in the Gospel narrative, hitherto obscure, will now be explained; in many ways a new sense of reality will be given to the 'old, old, story' by making contact with the tangible evidence for it which after all these twenty centuries still survives."<sup>185</sup>

The ideal situation for every Bible interpreter would be to travel to Palestine and the Near East and spend a number of months walking in the footsteps of Jesus in the Holy Land and tracing Paul's missionary journeys in Asia Minor and Europe. That, however, will be the privilege of relatively few. But everyone can read the accounts of those who have visited these places and study pictures, photographs, and maps of Biblical countries.<sup>186</sup> When Gustav Dalman was asked whether this or that place was historical in the Holy Land, he replied: "Here everything is historical."<sup>187</sup> To this day it is possible to identify many places of the Gospel narratives and to find remains of the world in which Christ walked.<sup>188</sup>

<sup>184</sup> H. Harvard Arason, "The History of the Chalice of Antioch," *The Biblical Archaeologist*, V (February 1942), 15, 16. Bruce Metzger, "Antioch on the Orontes," *The Biblical Archaeologist*, XI (December 1948), 87, wrote: "It seems likely, however, that this is an early, though by no means first-century, piece of Christian art."

<sup>185</sup> Caiger, *Archaeology and the New Testament*, p. 33.

<sup>186</sup> The following are some of the books which offer help in this direction: William Arndt, *From the Nile to the Waters of Damascus* (St. Louis: Concordia Publishing House, 1949). Gustav Dalman, *Sacred Sites and Ways* (London: The Macmillan Co., 1935). Karl Groeber, *Palestine and Syria: The Country, the People, and the Landscape* (New York: Via-Lens Publications, 1926). Ernst W. Mastermann, *Studies in Galilee* (Chicago: The University of Chicago Press, 1909). H. V. Morton, *In the Steps of the Master* (London: Rich & Cowan Ltd., 1934). Idem, *In the Steps of St. Paul* (New York: Dodd, Mead & Co., 1936). Idem, *Through Lands of the Bible* (New York: Dodd, Mead & Co., 1938). George Ernest Wright and Floyd Vivian Filson, N. 139 above.

<sup>187</sup> Gustav Dalman (N. 186 supra), p. 13.

<sup>188</sup> Finegan, p. 321.

The background of Jesus' life, as portrayed in the Gospels, has been shown to be in agreement with the finds of archaeology.<sup>189</sup>

As a result of the excavations and researches of Professor Sukenik of the Hebrew University at Jerusalem, the number of Aramaic and Greek inscriptions on ossuaries (i.e., bone caskets) has been doubled. The latter are of great value for an understanding of the nomenclature and of the social and family organization of Christ's time. Hundreds of Jewish names from the time of Christ and the Apostles are written on them, such as Jeshua (Jesus) son of Joseph, Simon, Judas, Annanias, Sapphira, Solomene, and Apphia.<sup>190</sup> A very tantalizing discovery was made at Tell Hum, where an inscription was found reading: "Alphaeus, son of Zebedee, son of John." On a column in a synagogue at Capernaum there were found three names that appear in the list of Jesus' disciples and their families. (Mark 3:17f.) Gratifying as is this find, it does not mean that these names refer to the same individuals which are mentioned in the Gospel records.<sup>191</sup>

Two inscriptions originating in Palestine are of especial interest to students of the Gospels and Acts. One of these stood at the entrance to the Temple precinct and undoubtedly was standing at the time of Christ and His Apostles, having been erected by Herod the Great. It was found by Clermont-Ganneau and reads: "No Gentile may enter inside the enclosing screen around the Temple. Whoever is caught [entering] is alone responsible for the death [penalty] which follows."<sup>192</sup> This inscription helps the interpreter of Acts understand the force of the accusation which Paul's enemies made against him (Acts 21:28). The other inscription, discovered by R. Weill in 1913-14 on the southern end of Ophel, is the oldest synagogue inscription known and at the same time has the distinction of being the oldest architectural fragment of a synagogue prior to A.D. 70. Albright believes it to have been a part of the "synagog of the freedmen" (Acts 6:8), a synagogue founded probably in Christ's time.<sup>193</sup>

<sup>189</sup> Burrows, *What Mean These Stones?* P. 283.

<sup>190</sup> Albright, "Recent Discoveries in Bible Lands," p. 39.

<sup>191</sup> Chester C. McCown, *The Ladder of Progress in Palestine*, p. 271.

<sup>192</sup> Cf. figure 64 in Wright and Filson, p. 87.

<sup>193</sup> Albright, "Recent Discoveries in Bible Lands" (N. 125 above), p. 39.

Archaeological light has been shed on a historical statement in Acts 8, the chapter reporting the conversion of the Ethiopian eunuch by Philip the Evangelist. The eunuch is said to have been in the employ of Queen Candace of Ethiopia. McIver in his excavations, 1908—1909, found a cemetery containing the remains of the civilizations of the Christian Nubians. From the excavated material it is evident that the Nubians called their queen Candace, fed her on milk, and regarded obesity as a virtue of royalty.<sup>194</sup>

Historical persons referred to by Paul in his writings have been found on archaeological documents. The name of Aretas, mentioned by the Apostle as the governor of Damascus (2 Cor. 11:32), has been found on several inscriptions dating from A.D. 31 to 37.<sup>195</sup> On their first missionary journey, Paul and Barnabas paid a visit to Cyprus. At Paphos (Acts 13:5, 6) they came into contact with Sergius Paulus, to whom repeated reference has been made above. Ramsay in 1912 found a stone at Antioch with this inscription: "To Lucius Sergius Paullus, the younger, one of the four commissioners in charge of Roman streets." Another inscription mentions a woman named Sergia Paulla. In Ramsay's opinion these persons were the son and daughter of Sergius Paullus, proconsul of Cyprus.<sup>196</sup>

A few discoveries of interest to the student of New Testament interpretation have been made regarding the epistles of St. Paul. About a century ago a market gardener, digging near the entrance of the Appian Way, unearthed slabs of stone which served as a roof for a large vault bearing the inscription "Vault for Caesar's household." The interments were made from sometime during the life of Christ up till A.D. 66.<sup>197</sup> In the Epistle to the Philippians St. Paul sends greetings from the saints of Caesar's household. In the vault near the Appian Way, archaeologists found a number of names familiar to the reader of the Epistle to the Romans. Among them are: Tryphosa, Tryphena, Urbanus, Hermas, Stachys, Phil-

<sup>194</sup> Barton, p. 30.

<sup>195</sup> Cf. inscription 209 in the *Corpus Inscriptionum Semiticarum*, Pars II, Tomus I, Fasc. ii, as quoted by Barton, p. 563.

<sup>196</sup> Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, p. 151. See N. 114.

<sup>197</sup> Short (N. 122 above), p. 163.

ologus, Julia, and Patrobas.<sup>198</sup> Since the discovery of these interments, other burial places, called *columbaria*, have been uncovered. They were given this name because of their resemblance to pigeon cotes. In the *columbaria* further urns of members of the imperial "family" were found and among them names such as those recorded in Romans 16, where St. Paul sends greetings from Corinth to Christians in Rome. Among the names were Amplias, Urbane, and Apelles. While these urns are of late origin, they are not late enough to exclude them from St. Paul's acquaintances. The theory advanced by certain scholars that Romans 16 was not a part of this epistle, because St. Paul had not visited Rome before writing it and consequently could not have had friends there, cannot advance the claim that the people named in Romans 16 were not known in Rome. As Bishop Moule has pointed out, it is possible that members of the imperial household were moved about in large detachments. Individuals of Caesar's household residing at Philippi and converted by Paul's preaching or that of his friends could therefore later have been removed to Rome. Years later, when the Apostle wrote to the Philippians from Rome, his friends took advantage of the opportunity to send greetings (Phil. 4:22). One of the men present when Paul wrote his Epistle to the Romans from Corinth was Erastus, chamberlain of the city. In 1929 Dr. Shear found an inscription reading: "Erastus, procurator, aedile, laid this pavement out of his own private funds."<sup>199</sup> Of course, it does not follow of necessity that these persons are the same as those mentioned in Rom. 16:23, but Short declares: "The association of uncommon names makes it highly probable, and the discoveries do at least show, that persons of these names were alive at Rome, and in Caesar's household, while Paul was on his travels. That being so, it is unreasonable to suggest that Romans 16 cannot possibly have been addressed to Christians in Rome."<sup>200</sup>

Seward, Nebr.

(To be concluded)

<sup>198</sup> J. B. Lightfoot, *St. Paul's Epistle to the Philippians* (London: The Macmillan Co., 1878), pp. 171—173.

<sup>199</sup> Joseph F. Free, *Archaeology and Bible History* (Wheaton: Van Kampen Press, 1950), p. 322.

<sup>200</sup> Short, p. 164.

# The Lutheran Church and Its American Environment

## The Church and Modern Culture

By MARTIN H. SCHARLEMANN

LUTHERANS landed in America before the arrival of the Mayflower. Some Danish Lutherans, looking for the Northwest Passage, buried forty of their dead on Hudson Bay in 1619. In December of the same year Pastor Rasmus Jensen held a Lutheran Christmas service on the shores of what is now the United States of America.

There are other associations of Lutheran individuals with early events and affairs in America. Jonas Bronck came with the early Dutch who settled at what is now New York. He established the first library on record in the United States; and his name became immortal in the numerous combinations of the name "Bronx." Frederick A. Muehlenberg, a Lutheran clergyman from Pennsylvania, became the first Speaker of the House under the present Constitution of the United States. Together with John Adams, Vice-President of the United States and President of the Senate, he signed the Bill of Rights in 1791. Another member of this illustrious family, William August Muehlenberg, secured the first public school law for the state of Pennsylvania. Moreover, the Stars and Stripes, flown first by John Paul Jones, was made by the ladies' aid of Gloria Dei Lutheran Church in Philadelphia.

Despite these early contributions to the development of a new nation, the influence of the Lutheran Church on the American way of life has been quite negligible. Even the great migrations, beginning as they did in the fourth decade of the last century and including many thousands of Lutherans, left no appreciable effect by Lutheranism on the national outlook of our country. Indeed it would not be easy to refute the statement of William Warren Sweet: "Since the Civil War, Lutherans have profited more from immigration than any other Protestant body in America, and the Lutheran family of churches now constitutes one of the major religious blocs in our population. They have not, however, exercised the influence in American social and cultural development which their numbers would warrant." \*

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\* "Protestantism in America History," in *Protestantism: A Symposium*, p. 107.

This, of course, raises the question as to the reason for this almost complete lack of influence on the part of the Lutheran Church in America. This failure cannot be attributed to the size of the Lutheran churches. Quakers have always numbered fewer members than the Lutherans; and yet the former have had a considerable effect on our way of life. Why did the Lutheran Church not make a comparable contribution? Is there something in Lutheran theology which prevents it from entering the market place, where ideas are exchanged and where public opinion is formed? Were Lutherans content to hide behind barriers of language and nationalism while the stream of events moved past them? Were they aware that they were often very vocal in claiming the privileges of freedom but frequently hesitated to assume the corresponding responsibilities?

These are no longer theoretical questions. There may have been a time when The Lutheran Church—Missouri Synod could afford to keep itself aloof from its American environment. That day has passed. Our church has now become an American church in its techniques and outlook. There is no longer a language barrier to keep its members separate from the American community. Our Synod has, in fact, been catapulted *in medias res* by the catastrophic events of the last fifteen years.

This prompts an inquiry into the relationship that ought to prevail between our church and the American community. In a way, this is the first large-scale experience of Lutheran churches with a way of life in which it finds itself in competition with many other communities of interest that enjoy the same rights and privileges. It is true, of course, that Christians are not of this world; yet they are in it. And as long as they are in the world, also Lutherans have certain responsibilities toward society in general. These obligations vary to some extent according to the environment and position of a given church in a particular way of life. The relationship of various Lutheran churches to the social order prevailing in Europe was quite different from what it is in America. There Lutheran churches often functioned and still serve as established institutions. That is not the case in America, where the establishment of any religion is prohibited by the First Amendment. Every religious organization is thrown on its own resources in America and becomes a community among many other communities in the nation. All of these considerations make the question of our church's relationship to the institutions that surround it a very acute one.

The problem of the relationship of our own church to the American environment does, in fact, present us with a challenge. For the heart of our national way of life is the market place. This is the basic instrument of a free society. Here is where public opinion is shaped by the exchange of ideas. This interchange of thought takes place by all the means of communication. These create the spiritual, moral, and intellectual climate of the community. This community, in turn, stands above the state, giving even government its direction and its scope.

Now, since the church has received from her Lord the commission to go into the market places of the world to proclaim the Gospel, the question of our own church's responsibilities and opportunities become a matter of very practical concern. To examine some of the fundamental factors involved in this whole situation, the Lutheran Academy for Scholarship, in conjunction with Valparaiso University, a few years ago held what is known as the first institute on "The Church and Modern Culture." This was strictly an exploratory effort at raising some of the basic questions confronting our church in this particular respect. The results of these meetings, held at Valparaiso University, were gathered into a book entitled, *The Church and Modern Culture*. No other such discussion is extant. Hence this volume has become basic to any serious consideration of this whole cluster of interests and concerns.

The introductory statement to the volume is devoted to an exploration of the nature of Lutheranism as it relates to culture (pp. 5—14). This discussion is centered specifically around the question of the contributions made by the Lutheran Church to the literature of Germany in the sixteenth century. This introductory treatment was done by the Director of Research of the Lutheran Academy for Scholarship and Chairman of the Institute, Dr. John G. Kunstmann of the University of North Carolina. His conclusion is that Lutheranism as such has not made a great many contributions to culture. He finds the reason for this lack of influence in the character of Lutheranism, which, as the author puts it, directs its peculiar energies and potentialities and, above all, its principal and unique mission, perhaps, not away from secular culture, including literature, but certainly not toward it as if it were its primary objective.

Dr. Otto A. Piper of Princeton Theological Seminary is the author of the essay on "The Lutheran Contribution to Theology" (pp. 80 to 98). This discussion is particularly timely since it deals at length with the creative power of both Luther and the Lutheran principle. He concludes that "despite the latitude that characterizes Lutheran



theology it has remained homogeneous through the centuries and in all its national ramifications" (p. 98).

Another significant essay in this volume was prepared by Dr. Harold J. Grimm, presently of Indiana University. His essay is entitled "Lutheranism as a Cultural Force" (pp. 100—114). In this treatment the author takes vigorous exception to the general "textbook point of view" that Lutheranism is a quietistic religion which ignores its secular environment. The author points to the fact that Luther's attitude concerning political matters was indeed revolutionary, because it was based on new conceptions of personality and the Christian community. Dr. Grimm is probably correct in insisting that when Luther denied the state the right to compel an individual to believe contrary to his own conscience, he made a far-reaching contribution to modern culture, particularly to its pluralistic complexion. The author is persuaded that Lutheranism has been a powerful force in the cultural development of Western civilization "because it has from time to time imitated Luther in making a courageous effort to call attention to the dynamic character of the religious foundations of this civilization" (p. 111).

The question of Lutheranism as a cultural force both in Europe and America was treated also by Dr. T. A. Kantonen (pp. 115—126). This article is significant especially for its thoughtful discussion of the role of the Lutheran Church in America. His conclusion is that Lutheranism in America must be characterized by a defensive attitude. Yet he feels that the indirect contributions of Lutheranism have been considerable. He writes: "Although much of our democracy stems from the secular philosophy of Thomas Hobbes and John Locke, many of Luther's ideas, with Calvinistic accretions, came to be embodied in the very structure of Americanism: religious liberty, the separation of Church and State, the importance of the individual person, the dignity of the laity and daily work, and the normativeness of the Bible" (p. 126).

Dr. Carl Mundinger, president of St. John's College in Winfield presented to the institute a detailed discussion of the influence of Lutheranism on government and society, particularly as they may be seen in certain European countries (pp. 60—68).

Since our Synod is the one Lutheran Church which has a strong educational system, centering in its parish schools, it was necessary to have someone explore the question of the impact that Lutheran education has had on American culture. This was done by Dr. Otto J. Beyers of the University of Hawaii. Dr. Beyers is persuaded that "the impact of Lutheran education upon American culture is not commensurate with its total effort" (p. 59). He concludes, however, that

"there is evidence of a dedicated, intelligent, and creative leadership asking to be heard" (p. 59). In his concluding remarks the author expresses the conviction that the full stature of Lutheran education as a cultural force in America will be achieved in the next decades if the problems it confronts are met with the faith, the courage, and the imagination demanded by the present situation.

In a parallel essay Dr. Richard Caemmerer of Concordia Seminary in St. Louis described the contributions of Lutheranism to education, with special reference to Germany and the Scandinavian countries (pp. 39—50).

Some thought had to be given to the sociological background of Lutheranism. This part of the symposium was prepared by Professor Donald E. Wray of the University of Illinois (pp. 69—79). His paper is concerned with evaluating the present status and potentialities of Lutheranism in the light of several empirical investigations conducted in the past decade. Professor Wray believes that the Lutheran Church today is in a state of ferment such as it has not known in the last decades. The next decades, he feels, will see new alignments in the Lutheran Church that will affect both Lutheranism and the American way of life.

Some of the possible contributions of the Lutheran Church to the American way of life in the future are touched on in the opening address of the institute, which was given by the present writer (pp. 28 to 38). It is his conviction that the Lutheran Church has three major contributions to make. Our church has, in the first instance, a doctrine of nation and nationality that can lend depth to a free way of life. Furthermore, the Lutheran Church espouses a doctrine of vocation which can do much to prevent the erosion of individual character by the depersonalizing forces of modern society. Moreover, the uniquely Lutheran distinction between Law and Gospel creates the only kind of moral climate in which freedom of religion can flourish. Luther's conception of the two kingdoms can make a vital contribution to an understanding and appreciation of the American principle of the separation of church and state.

The keynote address for the institute was delivered by Dr. Conrad Bergendoff. His discussion of "Religion and Culture" (pp. 28—38), is a brilliant treatment of the general relationships possible between religion and culture. This essay alone is almost worth the price of the book.

There can be little question of the fact that the Lord of the Church has given our particular Synod the greatest opportunities for service

it has ever enjoyed. With its contacts established through such agencies as the Lutheran Hour, "This Is the Life," and the program of the Armed Services Commission, our church is confronted with an overwhelming challenge to face up to her responsibilities in every American community. Only rarely does God allow any church such abundant opportunities. We shall be able to render maximum service to God and man only if and when we understand the nature of our own church as it comes into contact with the forces of the American environment.

St. Louis, Mo.

(Special study outlines for the use of pastoral conferences are obtainable from the Managing Editor, CONCORDIA THEOLOGICAL MONTHLY, 801 De Mun Ave., St. Louis 5, Mo. The book itself, *The Church and Modern Culture*, may be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., at \$3.00 a copy.)

*Studies on the Swedish Gospels*

## THIRTEENTH SUNDAY AFTER TRINITY

MATT. 5:43—6:4

*The Text and Its Central Thought.*—This text is Law, not Gospel. Taken from the Sermon on the Mount, it is part of Jesus' instruction on the righteousness which exceeds that of the scribes and Pharisees (ch. 5:20). Here Jesus is speaking of the righteousness which God demands, not of that which He gives through Christ. He has given examples of this better righteousness from individual Commandments (5:21 ff., 33 ff., 38 ff.). Here he applies the lesson to the Second Table of the Law.

The man-made maxim of the scribes and Pharisees "And hate thine enemy" was contrary to the Law (Lev. 19:17, 18). With divine authority the Son of God gives instruction on true love of the neighbor. It is to be like the love of the Father, who is benevolent to good and evil. We are to show mercy even to those who mistreat us. To love our enemies does not mean to approve of their sins or join in them but to show them the kind of love that will free them from hate, rescue them from sin, and save their souls. The purpose of God's goodness to good and evil is to lead them to repentance (Rom. 2:4). By such love we give evidence of our love for Him who first loved us. We become children of our Father in heaven by faith in Christ (Gal. 3:26). God expects His redeemed children to have a higher standard of mercy than the publicans, who even in their greed were willing to be kind to those who were kind to them. Our pattern of mercy is the mercy of our Father (v. 48). This goal is infinitely higher than the pagan level, but it is also too high for the Christian to reach. However, we must strive for it (Phil. 3:12).

*Sin and Its Fruits to Be Diagnosed and Remedied.*—The common tendency to love the lovable and ignore or even hate the unlovable; the desire "to get even" instead of overcoming evil with good; the advertising of our deeds of mercy; our "feeling hurt" when our good works are not acknowledged or recognized; becoming weary in well-doing, even ceasing to practice mercy because our efforts are not appreciated. The cure? Remember God's mercy and love to us while we

were yet enemies. God has given us much that we do not deserve. He expects in return that our love for our fellow men rise above the self-righteous level.

*Opportunities for Explicit Gospel.*—The Epistle for the day lays the Gospel foundation for this text on practicing Christian mercy. The main thought of the Epistle might well serve as introduction to the sermon. Or emphasize that these words are spoken to disciples (5:1), believers, who have found forgiveness in Christ. When Christ's high standards of Christian mercy have been set forth, Christian people will feel their sins and failures; point them to Christ, who knows our failings and forgives them.

*Illustrations.*—The Good Samaritan showing mercy (Luke 10: 30-37). Jesus and Stephen forgiving enemies (Luke 23:34; Acts 7:60). The Apostle Paul as an example of a man who tried to follow God's pattern, though he knew he could never reach the goal. Besser, quoted by Lenski, says the Temple provided a place where bashful benefactors might place their gifts, to be distributed to the bashful poor, and the place was named "Silence." The secular press and some church papers serve as trumpets to advertise the charity of men.

If in 6:1 the reading "righteousness" is accepted instead of "alms," then this righteousness refers to the entire range of good works. These works are revealed in works of mercy (v. 2). They must proceed from a regenerate heart, not from a desire to be seen of men. Christ wants men to see our good works and "glorify your Father which is in heaven" (5:16). But if we do them to "have glory of men," they are no longer good before God. If our aim is to be seen of men, we may indeed receive the empty, fleeting praise of men, but we lose the approval and blessing of God. If our works of mercy come from a faith-filled, loving heart, without any desire of praise for them, they will be rewarded by the Father in heaven (Matt. 25:34-40). This, of course, is a reward of grace (Eph. 2:8-10). Therefore practice Christian mercy from the right motive, love, and with the right motive power, God's love to us (1 John 4:10).

The central thought of this text, then, is the practice of Christian mercy in accord with the instruction of Christ concerning the better righteousness.

*The Day and Its Theme.*—The theme for the day is "mercy." The Epistle shows that not the Law but God's mercy in Christ gives life. In the Gospel the Good Samaritan sets an example of true Christian mercy on the part of man. The Introit and Gradual plead that God would remember His covenant and hear the cry of His people. In the

Collect the Christian prays that he may both trust God's mercy and love His commands. The monthly theme of *Parish Activities* is "Christian Education." We need Christ's instruction on the subject of mercy.

*The Goal and Purpose of the Sermon.*—To encourage the Christian, who knows of God's love for him, to practice Christian mercy in accord with the principles of Christ and from the proper motive.

### Outline

#### Jesus' Instruction on True Christian Mercy

- I. Pattern It After the Father's Mercy (5:43-48)
  - A. The heavenly Father is benevolent to good and evil (v. 45b)
  - B. Set His example as your goal (v. 48)
  - C. This means showing mercy to the unkind (vv. 43, 44)
  - D. Thereby you show that your mercy is Christian (vv. 45-47)
    1. You give evidence of your Christian faith (v. 45a)
    2. You show that your standards are higher than the pagan's (vv. 46, 47)
- II. Practice It from the Proper Motive (6:1-4)
  - A. Do not practice mercy to be seen of men (vv. 1, 2)
    1. Such "mercy" is hypocritical (v. 2)
    2. Such "mercy" is not acceptable to God (v. 1)
  - B. Practice mercy from the motive of love (vv. 3, 4)
    1. Such mercy comes from a faith-filled heart (vv. 3, 4a)
    2. It will be rewarded by the Father in heaven (v. 4b)

Riverside, Calif.

WM. GRAUMANN

### FOURTEENTH SUNDAY AFTER TRINITY

JOHN 5:1-14

*The Text and Its Central Thought.*—Our text is the story of one of the few miracles of our Lord described by John. Like other miracles, it led to a lengthier discourse (cp. John 6, 9), in which Jesus established His authority as the Son of God, sent to do His Father's will. Accordingly He had the right to tell him whom He healed to carry his bed on the Sabbath day. Whatever the nature of the feast which Jesus attended (v. 1), it is significant that He did attend the Jewish festivals. He fulfilled the whole Ceremonial as well as the Moral Law.

The rule of our loving and mighty Savior seems to be the central thought for this entire text.

*The Day and Its Theme.*—The text fits well into the monthly emphasis of Christian education and is true to the theme of gratitude, taught in the regular Gospel for the day. The Epistle mentions the fruits of the Spirit which are evident in the life of those who are led by God. Gratitude is also one of these fruits.

*Sin and Its Fruits to Be Diagnosed and Remedied.*—In our text Jesus clearly relates the long illness of the sick man to a sin which he had committed. This relationship of sickness and sin all children of God ought to see in their own lives. However, they ought not seek a certain sin as the cause of the illness of others. If they seek to defend their action by the words of Jesus, let them also seek to perform His works. He who could heal the sick could also read their minds and hearts. He knew what is in man. We don't know it. But if Jesus, knowing the man's sin and its consequence, showed mercy and love, how much reason have we to do the same!

#### *Outline*

The "Building for Christ" film this spring laid Bethesda on the hearts of our people. It is unfortunate, in a way, that most of us see few of the chronically ill, the invalids, the cripples, the deformed. Usually they are confined in nursing homes, hospitals, and the like. When we do see the unfortunates, we are moved to serious thought and reflection. Are we also moved to gratitude?

#### A Visit to Bethesda, A Real Lesson in Gratitude

- I. That We Are Not So Afflicted (we deserve to be; but are spared by a gracious God).
- II. That We Are Able to Help Those Who Are (let our Bethesas never be prompted by a selfish desire to rid ourselves of the sight of the unfortunate).

(Let them be institutions of mercy and love, where competent men and women, real angels of mercy serving the Savior, can minister to the physical and spiritual needs of those who need such special care. Thank God for our Bethesas.)

Springfield, Ill.

MARK J. STEEGE



## FIFTEENTH SUNDAY AFTER TRINITY

LUKE 10:38-42

*The Text and Its Central Thought.*—Luke is the only writer to mention this domestic scene. Details of the village and family may have been omitted deliberately to protect this family from persecution in the early years. Christ dismissed His disciples to go into Jerusalem for the Feast of Tabernacles, while He Himself first went to Bethany. This was the beginning of the feast, and Lazarus may have been in Jerusalem. This account would then take place in the open leafy booth which was the sitting apartment during the festive week (Edersheim). Others think it happened during the Feast of Dedication. Judging from the many friends who came out to the sisters to comfort them at the death of Lazarus, we gather that this family had many friends. Perhaps it was wealthy, or at least supplied with enough means to entertain guests. We like to think that here the Son of Man, who had not where to put His head, did find a home. How best to honor Jesus, the special Guest, was the concern of both sisters. Martha wanted to honor Him with much serving, Mary with quiet attention to His discourse. The only action of Mary is her hearing of the Word. She made the seat of Jesus a pulpit, her humble place at His feet, a pew, and the whole room a chapel where God Himself drew near with grace (Lenski). The central thought of the text is to point out the true mark of discipleship. Far better than any work, labor, sacrifice, in the kingdom of God is the eager reception of Jesus and His words with a believing heart. Time for worship is included in the "daily bread" which God gives us. All our efforts in Christian education must also be in the direction of teaching or listening to the story of Jesus. It is a fatal action to turn the heart away from Jesus, no matter for what reason.

*The Day and Its Theme.*—The Epistle (Gal. 5:26—6:10) stresses Christian service. But this must be understood in the light of its context. Service is a fruit of the Spirit (Gal. 5:22, 25). Service is a result of faith. "Let him that is taught in the Word communicate." Note the order: first "taught in the Word"; then "communicate." The Gospel (Matt. 6:24-34) tells us not to be filled with worldly care about food or clothing, etc. Keep first things first. V. 33, "Seek ye first the kingdom of God and His righteousness." Don't be concerned with service to others or to yourself before seeking the kingdom of God. This is also the theme of our text today. In the collect the defense and the help which the church receives come through the Word.

Christian education, the emphasis for September, is teaching the Word of God. We must have our children seek the kingdom of God first (Gospel); be taught in the Word (Epistle); and sit at the feet of Jesus (text).

*The Goal and Purpose of the Sermon.*—Jesus tells us to live His way. Special care is necessary in this text that we do not preach Mary and Martha but Jesus and His salvation. The Word, which is the good part, remains. We are to be strengthened in the conviction that nothing can take the place of listening to Jesus and following Him.

*Sins to Be Remedied.*—Do not serve Christ and the church at the expense of listening to Jesus. Jesus condemns being so busy that His words are neglected. Anxious care and worry are sinful. Good works are not the means of salvation. Don't use the weekly sermon as the opportunity to plan your Christian service. Don't be filled with a thousand things to attend to and then find no more time for the Scriptures, prayer, and public worship. Don't shut off the life stream on which faith depends.

*Opportunities for Explicit Gospel.*—Jesus came to serve us through His suffering, death, and resurrection, which took place only a few months later. Jesus can and will give us much more in Himself than we can ever give to Him. He is the great Host who cares for all. Choose the Word. The true mark of discipleship is to take the Gospel and keep it (Luke 11:28).

*Illustrations.*—A cobbler was asked what his business in life was. He replied that he was a Christian and only cobbled shoes to pay the expenses. He chose the good part. Let us be careful that we do not serve ourselves out of our spirituality. If a man is too busy to find time to listen to God, then he is busier than God wants him to be.

### Outline

#### Sit at Jesus' Feet

#### I. Remove All Hindrances

- A. Martha placed obstacles in the way of good listening. Description of her anxious care for serving.
- B. We place obstacles in the way of true worship.
  1. Work in service organizations sometimes makes us lax and self-excusing about worship.
  2. Some have the faulty notion that such works are worship.

## II. Listen Patiently

- A. Mary sat at Jesus' feet. In spite of her desire to serve, it was more important to listen when Jesus spoke.
- B. We also must regularly and faithfully listen to Jesus. To that end let us make:
  - 1. Our home a Christian church
  - 2. Our Sunday school a session at the feet of Jesus.
  - 3. Our church worship a weekly necessity.
  - 4. Our private devotions a daily requirement.

## III. Accept Jesus Faithfully

- A. He brings salvation. There is no other way.
- B. He directs us in our Christian work.
  - 1. Mary later anointed His feet.
  - 2. He puts our faith to work (Epistle).

Buffalo, New York

JOHN E. MEYER

## SIXTEENTH SUNDAY AFTER TRINITY

JOHN 5:19-21

*The Text and Its Central Thought.*—“Then answered Jesus”—the text is the Word of Christ to the Jews to establish His identity. For a while most men were pretty well lined up with Him. His breaking God's Sabbath Law by making a man well at the pool of Bethesda and ordering him to carry his bed broke the line-up. They stuck Him on *what* He had done: He stuck them on *who* He is. What enrages them (v. 18) to the point of murder is precisely what Christ in the text shows to be the relation between the Father and the Son. The Jews, with all men, ask: “Who do You think You are? God?!” And Jesus answered “yes,” and this is the way you have to line it up: “What I have done for the impotent man applies to whatever else I do. I do nothing on My own or by Myself. ‘The Son can do nothing of Himself.’ There is nothing crooked in what I have done. And that I have done it, I need not prove; you know it. Get that point clear, I am neither above God that I overrule Him; nor against Him to break His rules; nor equal to Him to fight with Him; nor under Him to confuse you. What I do, agrees with what I am, the Son of the Father. I am God. There is no conflict in the Godhead, either in essence, sub-

sistence, or expression. There is complete identification without confusing the personalities; co-ordination of Father and Son in an exclusive sense. In plain words this is the relation between the Father and the Son. This is a working and continuous mode of existence [all verbs are in the present tense]. This is the way the Father and I live, operate, and just are. That the impotent man can walk is as much the Father's work as it is Mine. It is God's work, and it is Mine. Feet crippled 38 years that can carry a body and a bed, underline what I have said before I said it [v. 20]. Not only dead feet but entire bodies will come to life, and I can do it, anytime I want to do it [v. 21]. You believe the Father can raise the dead; well, the Son can, too." And come they did at Jesus' call: the young man of Nain, Jairus' daughter, Lazarus, and last of all Himself. The central thought and purpose of the text is: Lining up the Father and the Son, and that, in turn, will line up with God all who believe it.

*The Day and Its Theme.*—While the Jews push Jesus on *what* He had done, He pushes them on *who* He is. And this is what is to be presented in the sermon. This is a text that the flesh would shy away from homiletically; and if one is going to use it, there is the attitude that it is one of the dry variety and above the heads. Yet consider that Christ offers this piece of theology to the common, very religious people. There is no need to go beyond the text. It is the task of the preacher to bear down with the more concentration to unfold the words of Christ on a level that makes them meaningful to the hearer. The theme suggested by the Swedish lectionary is "The Shadow of Death." Indeed, the Jews were in the very shadow of eternal death as long as they were dead set against Christ. However, an easier and more common theme would suit ordinary people better. This is not highbrow, peripheral, or seventh-heaven doctrine. This is where Christ begins, and this is where everyone else will have to begin if he will have Him at all. Therefore consider this theme: Lining up the Father and the Son.

*The Goal and Purpose of the Sermon.*—While religion, in the widest sense, is getting the popular treatment today, Jesus Christ, too, is being passed around for a sampling. It is not enough to skim off with the little finger some of the frosting of some of the things He said and did. He is not just the frosting but the whole cake, plate and all, to be eaten eagerly. He is not only one line or a line, but the only line that is straight from, straight to, and straight with God.

*Sin and Its Fruits to be Diagnosed and Remedied.*—Like the Jews, we also have our prejudices, preconceived notions, and traditions to

contend with. They could not accept anything from Him, even a miracle, unless the relation between Him and God would be stated or satisfied, but at least stated. It still offends our spiritual senses and the theology of the Old Adam to have God present in such a way. Our opinion of God is so exalted that we cannot conceive of God moving among men so intimately. That is yet the greatest marvel. That is what the Jews so resented, aside from their preconceived specifications for a Messiah, both of tradition and Scripture misinterpretation. Thus the marvel is doubly compounded. How could God ever let Himself go so low, so common! Which proves how twisted our spiritual powers have become. God's ways and ours are diametrically antithetical. The Jews needed this text as much as we do, for they felt God is one, and this Christ is all too cheap for us. In every man's breast there is the spiritual climate that resents the line-up given in the text. It seemed that He was entirely out of line with God. "I am the straight line to God; and I am here to line you up with God. You are dead to God if you are dead to Me. Marvel you will, with your mouth hanging open, I promise you. Now close your mouth, and open your heart to believe." The popular notion: to have Christ without God, or to have God without Christ. This is the sin unto death that completely neutralizes and curls the line that God has to offer.

*Opportunities for Explicit Gospel.*—All that Christ has done is a work of God for us. It is Gospel in itself that the Son of God engages the displeasure of the people by saying what He says in the text. He does not excuse Himself and say: "I had better leave this doctrine alone. They won't like it. It won't be popular; so I'll cover it up." For their good He would not bend the line but gave it to them straight, to bring them straight to God. If He had no position with God, then His position on the cross would have been unnecessary and His resurrection impossible. And His relation to us would be quite optional, like the frosting on the cake.

*Illustrations.*—There is no illustration adequate to show the relation of the Father and the Son. The mind of the congregation must simply be swept into this feature of the doctrine of God directly, with no marking of time and ponderous lumbering. Let it be as honest and bold as the text itself is. This sermon demands plain words rather than any series of tabulated illustrations. However, here are a few negatives: to have Christ in any other way is to have a gimcrack, knick-knack, bric-a-brac Ersatz religion. A novelty on the shelf, a notion for the moment, to be forgotten and finally pitched out when the charm has worn off. So He was not charming the Jews any more. You have

been raised from the dead when God is straight with you, as in the text, through Christ. Then all the kinks of life will spring into perfect alignment. Without this connection all is dead between God and man.

*Outline*

Line-Up with God

I. Between Christ and the Father

A. What all men think it is

B. What it truly is (vv. 19, 20)

(Transition: *Who* He is to *what* He does)

II. Between God and Us

A. It is to *know* and marvel (vv. 20, 21)

B. To be raised from the dead when you *believe* it

C. Then all things are lined up

D. Then we can make it straight to others

Schaumburg, Ill.

F. A. HERTWIG, JR.

## THEOLOGICAL OBSERVER

### RELIGION AMONG THE NOVELISTS

*Religion in Life* (spring 1955), under this heading, offers a general overview of religious fundamentals that are to be found in the modern novel. The article broadly touches the subjects of God, man, and Christ. God for most writers is the "great Absentee." Religious thought is introduced at times at strategic points in the story but only briefly. "This happens when the writer seems to have nowhere else to turn and so remembers the fact of deity, and allows God his brief moment upon the stage." — If the modern novelist is not very much at home with God, he is very much at home with man. Twentieth-century fiction presents man at his worst. We find here not contradiction but confirmation of the Christian position. Man without God does deteriorate and is finally destroyed. The absentee God produces the abject man. But man's dignity is not completely sacrificed. The picture of man is rather one of truncated dignity. Man, beaten down, still grimly clings to a certain basic dignity. — If God is Absentee for the modern American novelist, Christ is remote, a remote Redeemer. There is a dearth of references to Christ in the twentieth-century American fiction. The writers have not found the Person, but they are seeking after, and to a degree have found, some of the principles He embodies. For Faulkner apparently the Christ — not only as a principle, but also as a Person — is becoming less remote and more real. In closing the article the writer says: "These 'other [literary] sheep which are not of this fold' present a central challenge for the church. They and those who follow them give increasing evidence of asking the right questions. We believe that as a church we have the right answers. Our strategy must therefore be that of meeting the secular question by the religious answer. . . . 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Herein lies a field white unto harvest."

JOHN THEODORE MUELLER

### INFORMATION ON THE ANCIENT NEGEB AND MESOPOTAMIA

By this time most of us are quite familiar with the term *Negeb* as used in discussions of the geography of Palestine because we have read about it a good deal in the newspapers during the last 8 or 9 years. The term (the Hebrew word for "south") describes the country of southern Palestine, extending from about Hebron southward. A fascinating informative article on this subject appears in the *Biblical Archaeologist* of February 1955, written by Nelson Glueck,



president of Hebrew Union College. The idea which most of us have of this region in Palestine is that it is barren, rocky, desertlike, unfit for habitation and cultivation, and merely traversed now and then by Bedouin tribes.

Dr. Glueck on the basis of researches made in the months of May, June, July, and August of 1954 has arrived at a startling view concerning conditions as they obtained in the Negeb during the age of Abraham and later. He stresses especially the significance of the pottery which his expedition was able to find in abundance. He says that the evidence is overwhelming that this country once upon a time was inhabited, that many cities and villages were located there, and that people apparently led a normal existence there in ancient times. It is impossible to give an adequate account of his article in a few words. It will have to be read in its entirety to be appreciated. At once the life of Abraham in these regions assumes an altogether different aspect. We begin to understand how the old patriarchs were able to support themselves and the large households they had, together with their herds of cattle, in these regions, which now appear so bleak and forbidding.

In the same issue of the *Biblical Archaeologist* appears an article by Bayard Dodge on "Elephants in the Bible Lands." Dr. Dodge is president emeritus of the American University of Beirut. He tells us that about 2,500 years ago elephants were numerous in the Euphrates country, which accounts, for instance, for their use in the armies which the Maccabean heroes had to oppose. The frequent mention of ivory in the sacred writings is thus easily explained. The question is whether gradually there came about such a change in climate that elephants no longer found food in these regions and simply disappeared. Dr. Dodge holds that this country, no doubt, became more arid even though experts, as he says, are not agreed that there really occurred a change in climate. It may be that the increase in population brought on changes which adversely affected conditions suitable for elephants. His article is provided with the necessary references to passages in ancient writings from which we have to obtain our information on this interesting topic.

WILLIAM F. ARNDT

#### "PROFITATION" IN BIBLICAL GREEK

In the latest issue of the *Westminster Theological Journal* XVII, 2 (May 1955), pp. 117—157, Roger R. Nicole of Gordon Divinity School presents a thorough study of the usage of ἰλάσσεσθαι and cognate words in the Greek Bible, under the title: "C. H. Dodd and

the Doctrine of Propitiation." While the study takes issue with the conclusions presented by Dodd in several published works, Nicole's article has independent value because of his thoroughgoing presentation of all the Biblical data. We would advise the reader to place a reference to this article under ἰλάσκεσθαι in his Biblical lexicon or in the margin of his dogmatic handbook where the significance of the Work of Christ is discussed. Dodd holds that "the New Testament conforms in every way to the practice of the LXX," and "the LXX," so Dodd avers, "does not regard the cultus as a means of pacifying the displeasure of the Deity but as a means of delivering man from sin, and it looks in the last resort to God Himself to perform that deliverance" (p.125). Nicole follows the arguments of Dodd step by step and finds weighty objections both against his method and conclusions. Nicole concludes, in opposition to Dodd, that the idea of propitiation "has not evaporated out of the term" (p.150). "The Biblical usage of words of the class ἰλάσκεσθαι appears to be in line with Greek usage in general, Classical, Hellenistic, and Patristic. It must be carefully noted, however, that the Biblical view of propitiation is not characterized by the crude features which attach to most heathen conceptions. Rather it should be viewed as the gracious provision made by God himself whereby the effects of his righteous anger against sin may be averted and the sinner may receive the blessings of his parental love without infringement of his holiness and moral government" (p.152).

V. BARTLING

#### ARE WE IN A REVIVAL OF RELIGION?

*Theology Today* (April 1955) presents this question to its readers for serious consideration. There are indeed evidences that seem to "prove" that we are in a rising tide of interest in religion. There is much interest in religious books. The sale of Bibles is at an all-time high. Church membership, attendance, and giving have reached a record. The appeal of Billy Graham has not abated. The number of students studying for the ministry has increased. Popular radio and TV programs on religion have high ratings. Yet caution must be exercised in any judgment in this matter. It is not a matter of what men think about it (religion) but rather of what it really is. Success may blind people to real issues and deceive them about real values. Again, this interest in religion may be generated by low motivation, and it may be satisfied with an "easy" gospel. It may be an attempt to use religion or God for personal or national security. Lastly, the term "religion" is vague. It may mean almost anything from a Trinitarian

Christianity to a humanism centering in high human values. Nevertheless, it is the task of the church to evaluate properly this interest in religion, to interpret it, to correct it, to guide it. People today are anxious, fearful, lonely, insecure, frustrated. It is the duty of the church to recognize the fact of religious concern in our time and to meet this return to religion with a return to Christianity. Only the Gospel can save it from an inevitable disillusionment.

JOHN THEODORE MUELLER

#### ON THE MYSTERY RELIGIONS

While the Mystery religions are not mentioned so frequently today as was the case 30 or 40 years ago, the advocates of Modernism by no means have agreed to discontinue using them as a weapon against the conservative Christian positions. If anybody doubts that the view holding that there is a vital connection between early Christian teaching and the Mystery religions is still potent, let him glance at Bultmann's *Theology of the New Testament*, p. 133 ff. (English translation). For this reason it is with joy that we greet a brilliant article by Prof. Bruce M. Metzger of Princeton Theological Seminary having the title "Considerations of Methodology in the Study of the Mystery Religions and Early Christianity." The author says that "the substance of this article was read as a paper presented to the annual meeting of the American Philological Association in New York, December 1953." The article is packed with useful and interesting information and will serve students well through the wealth of bibliographical notes which are included. Among the important ideas expressed is, for instance, the thought "that the early Palestinian church was composed of Christians from a Jewish background, whose strict monotheism and traditional intolerance of syncretism must have militated against wholesale borrowing from pagan cults." Dr. Metzger does not wish to deny that there are parallels between the Mysteries and Christianity, but he properly insists that these parallels must be carefully evaluated and not be puffed up to yield results which are imaginary. If this brief note will lead one or the other of our readers to peruse the article of the Princeton professor, it will have accomplished its purpose. It appeared in the *Harvard Review*, Jan. 1955.

WILLIAM F. ARNDT

#### BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

*New York.* — The Lutheran Women's Missionary League, an affiliate of The Lutheran Church — Missouri Synod, has canceled its 1955 convention scheduled for July 12 and 13 in New Orleans because of the

city's segregation customs. The cancellation was announced after the convention committee of the League's New Orleans Zone withdrew its invitation to the women to hold this year's sessions in the Southern city.

In a statement explaining its action the committee said: "Local customs of segregation make it impossible for the New Orleans Zone fully to entertain the Lutheran Women's Missionary League in a manner characteristic of this organization."

Mrs. Arthur Preisinger of Lake Forest, Ill., national president of the League, said the decision to cancel the convention was made after consultation with officials of The Lutheran Church — Missouri Synod. She said that a meeting of the League's executive board would be held in St. Louis, Mo., at the time the convention was originally scheduled.

*Chicago.* — Judge Otto Kerner granted the plea of a young unwed mother in County Court here that her six-month-old daughter be returned to her because the child had been adopted by parents of another faith. The mother is a Roman Catholic, while the Detroit couple to whom custody of the infant had been given are Jewish. She told the court that, in signing consent for the adoption, she had asked that the child be placed with Roman Catholics. The foster parents, Mr. and Mrs. Bernard Osnos, indicated they would appeal the judge's decision. It was testified that they had secured the infant by paying \$1,500 to intermediaries.

Judge Kerner cited a provision of the Illinois law that adopting parents "where possible" shall be of the same religious faith as the child. He added that a "consideration" in his ruling was the fact that the Osnos couple already have two other adopted children, while the mother, because of complications following the birth of the infant, will be unable to bear any more children.

*Detroit.* — An open-door policy in changing neighborhoods was recommended to the American Lutheran Church at a meeting of area pastors here sponsored by the denomination's Board of American Missions. "We believe it is the responsibility of American Lutheran congregations to minister to the communities in which they are located," the pastors declared in a resolution.

"In the event that minority or nonwhite groups make up the members of the community, it shall be the responsibility of the congregation to work among them in the same way as they would among usual white communities." They asked the mission board and the denomination to declare that principle as a statement of policy for all congregations and missions.

*Los Angeles.*—A statement criticizing the Roman Catholic Church's "trend to exalt the figure of the Virgin Mother" was adopted unanimously and without debate by the 167th General Assembly of the Presbyterian Church in the U.S.A. It asserted that an increasing emphasis by the Catholic Church on the role of the Virgin Mary has "widened the breach" between that faith and "all other Christian communions." The statement said the devotion of Roman Catholicism to Mary "now equals and even exceeds the devotion to Christ Himself."

*Minneapolis, Minn.*—The Evangelical Lutheran Church is not likely to accept an invitation to consider a merger of all Lutheran bodies, according to Dr. Fredrik A. Schiotz, ELC president. Writing in the *Lutheran Herald*, ELC organ, Dr. Schiotz commented on a recent invitation by the United Lutheran Church in America to the Augustana Lutheran Church to join in extending a merger proposal to all Lutheran Churches in America.

*Iowa City, Iowa.*—Five nuns of the Order of Sisters of the Holy Humility of Mary will be replaced by lay teachers at the beginning of the next school year in Cosgrove Elementary School, 11 miles west of here.

The Cosgrove consolidated district school board made the decision after the State Department of Public Instruction threatened to halt state aid payments to the school, Board President James J. Meade said. The State Department said the school was operating illegally by employing nuns in a public school, Mr. Meade said.

The Cosgrove district in 1954 received \$6,000 in school aid. The district's budget was about \$63,000. The area is predominantly Roman Catholic. Nuns have taught in the Cosgrove school since it was opened as a parochial school 50 years ago. After it became part of the Cosgrove consolidated district in 1920, nuns continued to teach in the elementary grades.

There are 165 children enrolled in the elementary school. The Neighbors Club of Cosgrove opposes the nuns' removal. A member said: "Cosgrove without the Sisters of Humility? Why, that's like spring without flowers!" Club members gave financial support to the teaching nuns.

The nuns wear religious garb while teaching but remove their crucifixes before entering the building. They turn over their salaries to the order. Two elementary teachers have been hired for next year. The nuns' right to teach in the school was challenged in District Court here in 1937, but the case was dropped in 1939. L. W. SPITZ

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

### **TORAH IN THE MESSIANIC AGE AND/OR THE AGE TO COME.**

By W. D. Davies. Philadelphia: Society of Biblical Literature, 1952. VII and 99 pages. Paper. \$1.50.

In the Monograph Series of the *Journal of Biblical Literature* this work forms Volume VII. The treatise, provided with many footnotes and with numerous quotations in Hebrew (which, however, are always translated), concerns itself with a minute point in the history of Jewish thought. The author first examines the canonical, apocryphal, and pseudepigraphic writings of the Old Testament to find what role, if any, is in this literature assigned to the Torah (Law) for the world to come. He informs us that the age to come is identified by some with the age of the Messiah, while others differentiate between these two aeons. The available material is scanty. Finally the author looks at the question from the point of view of the New Testament and states that according to Matthew the words of Christ are a new Law, that in Paul is found the expression "the law of the Messiah," that John tells us that Jesus gave to His disciples a new commandment, and that, in fact, Jesus Himself is the new Torah—an unusual term, which, however, can be correctly understood. The isagogical presuppositions are those of modern theology. The presentation is lucid.

WILLIAM F. ARNDT

**THE SEPTUAGINT BIBLE.** Translated by Charles Thomson; edited, revised, and enlarged by C. A. Muses. Indian Hills, Colo.: The Falcon's Wings Press, 1954. 1,426 pages. Cloth. \$6.50.

Although theologians should become acquainted as closely as possible with the Septuagint in the original, they will derive much pleasure and profit from the perusal of a translation into English by Irish-born Charles Thomson, Secretary of the Continental Congress of the United States of America from 1774 to 1789 and a friend of George Washington, Thomas Jefferson, Benjamin Franklin, and other prominent personages of his time.

Thomson, "one of the finest Greek scholars of his day," devoted many years to his version of the LXX. The result of his arduous labors was published in Philadelphia in 1808. In his translation he made use of the Sixtine edition of *Codex Vaticanus B*, afterwards reissued in Cambridge, England, in 1665.

In Thomson's version one frequently encounters vivid reminiscences of the King James translation from the Masoretic text of the Old Testament. At times there are brief passages in which Thomson's rendering tallies word for word with the Authorized Version. But there are numerous

deviations. Furthermore, as the foreword to the present edition points out, "in a not negligible number of places does the text of Thomson's translation predict that of the Revised Version (1881—85) of the Old Testament."

Naturally, many readers in this day and age will find Thomson's version a bit cumbersome in spots. At the same time, those passages that differ from more familiar translations will, one hopes, prompt readers to study diligently the engrossing history—as well as the legends—of how, when, and why the LXX came into being, and the absorbing story of the various manuscripts of the Greek version. This will be especially important at the present time since the recently published Thomson version bids fair to be extensively read in our land, dated as it is. Questions and more questions are bound to arise.

Here, for the sake of illustration, is Thomson's translation of Is. 55: 8-11: "For My counsels are not as your counsels; nor are My ways as your ways, saith the Lord. But distant as the heaven is from the earth, so is My way distant from your ways; and your thoughts from My understanding. For as the rain, when it descendeth, or snow, from the heavens, doth not return thither, till it hath watered the earth, and caused it to generate and bloom and yield seed for the sower and bread for food; so shall it be with My word: when it hath proceeded from My mouth, it shall not be reversed, till all are accomplished which I willed; and till I prosper thy ways and My commandments." WALTER A. HANSEN

**ZUR REFORMATORISCHEN RECHTFERTIGUNGSLEHRE.** By Max Lackmann. Stuttgart: Evangelisches Verlagswerk, 1953. 119 pages. Paper. DM 5.00.

The author's thesis is that Luther and the Lutheran Church were wrong in excluding St. James, chapter two, from their formulation of the doctrine of justification. This is said to involve the Lutherans in disloyalty to Scripture, in hypocrisy, because their profession of *sola Scriptura* does not square with their practice, and in unfairness to the Roman Catholic position. Specifically, Lackmann maintains that it is wrong to speak of deeds only as a result of faith. We must draw man's response of obedience into the act of justification. God justifies man *because* man responds. He speaks of "*der Glaube, der auf Grund der Werke zu seinem 'Ziel' kommt*" and of "*ein Glauben, das zum Täter des Willens Gottes macht und darum Gottes Anerkennung im Gericht erlangt*" (p. 52, emphasis not original). Elsewhere he refers to "*das Verhalten des Frommen*," and goes on: "*Sein 'Werk' hat also nach der Erfahrung dieser Christen eine ausschlaggebende Bedeutung für den Empfang des freisprechenden Vergebungswortes Gottes*" (p. 66, emphasis original; cf. also pp. 71, 73, 76, 77). Again, Lackmann says: "*In ihrer beginnenden Heiligung—und nur in und mit ihr!—ist die göttliche Rechtfertigung des Sünders um Christi willen sie betreffendes Widerfahrnis von Gott geworden*" (p. 74; emphasis original). Again:



*"Die Werke des Glaubens gehören in Gottes rechtfertigendes Handeln und mit meinem Empfang seines freisprechenden Urteils zusammen"* (p. 86).

On the other hand, the author states: "Wir haben wohl unerschütterlich gegenüber katholischer Auffassung daran festzuhalten, dass die Gabe des göttlichen Freispruchs (die Rechtfertigung) and die Gabe einer umwandelnden Durchdringung unseres Lebens mit dem Leben aus Gott (die Heiligung) nicht zu vermengen, auch nicht zu trennen, wohl aber zu unterscheiden sind. Der Hoch- oder Tiefstand meiner Heiligung ist nicht die Grundlage meiner Heilsgewissheit. 'Ihr seid rein um des Wortes willen, das ich zu euch geredet habe.' Das aber ist das Wort von Christi Blut und Gerechtigkeit, welches mein Schmuck und Ehrenkleid ist." We can only nod with approval when the author insists that all Scripture is the Word of God, whether we can harmonize or understand it or not (p. 44) and obligates us to humble acceptance. And though we can understand Luther's negative attitude toward St. James' Letter in the context of the Reformer's polemics against the Scholastic emphasis on the meritoriousness of works, we need not accept Luther's judgment. From this it does not follow, however, that Luther is wrong in excluding all reference to works in the doctrine of man's justification before God. Again, we are willing to believe in Lackmann's utter sincerity when he emphatically asserts his loyalty to Evangelical doctrine and opposition to Roman Catholicism and voices his earnest concern for a truly Scriptural presentation of justification. At the same time his "solution" of the James 2 problem would hardly seem to be the answer. We may, as does Lackmann, strongly insist that the works that are said to justify are also the gifts of God, yet the fact remains that an idea of merit remains if we claim the existence of a causal relationship between our obedience, our attitudes, our deeds, and God's act of justification. We shall certainly not deny that a faith without works is dead, that God looks to the sanctification of the justified sinner; He expects to find the fruits of faith. But this does not mean that *because of* ("auf Grund," "darum") the sanctified life God accepts the sinner. It appears to this reviewer that the author has not given due consideration to the possible difference between James and Paul with reference to the meaning, on the one hand, of "faith," and of "justification," on the other.

HERBERT J. A. BOUMAN

*THE WORLD TO COME.* By Isaac Watts. Chicago: Moody Press, 1954. 448 pages. Cloth. \$4.00.

Isaac Watts (1674—1748) is best known to Lutherans as a hymn writer, less well as a theologian whom both the University of Edinburgh and the University of Aberdeen honored with a doctorate in divinity in a single year. First published in two parts in 1739 and 1745, while the ailing bachelor author was the guest of Sir Thomas Abney in Hertfordshire, *The World to Come* is a kind of Nonconformist eschatology. The

first section — about one fifth of the book — furnishes "Proof of a Separate State of Souls between Death and the Resurrection." The second section consists of "Discourses on the World to Come," with sermons on the end of time, on death, on heaven, on the resurrection, and on hell. S. Maxwell Coder contributes a brief biographical sketch of Watts. An appendix contains three interesting letters — a compend of ecclesiology from Watts to the Mark Lane Church, of which he was the minister, an exposition of Watts's opinion about man's natural "moral impotence" sent to a friend, and a touching letter from Watts's father "when absent through Persecution." This title is part of the publisher's "Wycliffe Series of Christian Classics."

ARTHUR CARL PIEPKORN

*A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY.* By William Hordern. New York: The Macmillan Company, 1955. 222 pages. Cloth. \$3.50.

William Hordern studied theology at Union Theological Seminary, New York, and served as class assistant to Reinhold Niebuhr and as tutor assistant under Paul Tillich. On the subjects which he treats in this book, he therefore speaks with authority. These are: "The Growth of Orthodoxy," "The Threat of Orthodoxy," "Fundamentalism or Conservative Christianity: The Defense of Orthodoxy," "Liberalism: The Remaking of Orthodoxy," "The Remaking of Liberalism," "Neo-Orthodoxy: The Rediscovery of Orthodoxy," "American Neo-Orthodoxy: Reinhold Niebuhr," "The Boundary Between Liberalism and Neo-Orthodoxy: Paul Tillich," and "Orthodoxy as a Growing Tradition." The book is to serve as a guide to laymen, but it is a guide, too, for the average pastor who has not found time for the study of the modern trends in theology. This reviewer could not always agree with the author, but in his opinion this book is the clearest and, upon the whole, the best popular presentation of the theological trends of today. Dr. Hordern manifestly tries to write objectively and fairly, doing justice, so far as it is in his power, to every theological movement, no matter whether his own views agree or differ. This fairness appears also in his "Suggestions for Further Reading," in which he mentions books that are descriptive of every modern theological trend. His "Conclusion" sets forth thoughts which will greatly please the Biblical theologian. Dr. Hordern, by the way, is now assistant professor of religion at Swarthmore College. Before that he was assistant pastor of St. John's Lutheran Church, Richmond Hill, N. Y. JOHN THEODORE MUELLER

*GOD AND SPACE-TIME: DEITY IN THE PHILOSOPHY OF SAMUEL ALEXANDER.* By Alfred P. Stiernotte, with a Foreword by Henry Nelson Wieman. New York: Philosophical Library, 1954. xxvii and 455 pages. Cloth. \$3.00.

Samuel Alexander (1859—1938) was an English empiricist and quasi-materialistic neorealist who developed a nonpsychic metaphysics. He is

best known for his Gifford Lectures, *Space, Time, and Deity*, first published in 1920. In his philosophy he tried to combine the absoluteness of law in physics with the total unpredictability of emergent qualities. In contrast to the classic materialism that made the original stuff matter and motion, Alexander held that the original stuff was indivisible space-time, of which materiality, secondary qualities, life and mentality are emergent modifications. In his system, deity is the next highest level to emerge out of any given lower level; for men there is a *nisus*—the term is something of an Alexander trade-mark—toward the emergency of a deity that has not yet appeared. In the present title, Stiernotte—a Harvard Ph.D. and a Yale research fellow in philosophy—considers the peculiar conceptions of God and deity in Alexander's system with a minimum of attention to Alexander's epistemology, cosmology, and value theory. Stiernotte's analysis is a critical evaluation of the philosophical justification of Alexander's deity and an inquiry into the latter's religious availability. Stiernotte rejects as unsatisfactory, among a number of other points, Alexander's cosmic extrapolation of the nature of man as a union of body and mind, his conception of an infinite deity existing in the distant future, his subject-object theory of value, his rejection of literal immortality, and his theory of evil as a "waste product." As possessing permanent value Stiernotte regards Alexander's defense of metaphysics, his realism, his emphasis on reality as process and becoming, his recognition of religious experience as a distinctive response of the whole human personality, and his conception of God as *nisus*. Wieman's perceptive foreword identifies the significance of Stiernotte's analysis as a strikingly clear inquiry into the intellectual problem which all religion presents to the philosopher.

ARTHUR CARL PIEPKORN

*BEYOND OUR LIMITATIONS.* By Tracy H. Lay. New York: Philosophical Library, 1955. xii and 114 pages. Cloth. \$3.00.

This little book seeks to find an explanation of world events through a complete breaking away from doctrinal thinking. It assumes that world events must be considered from a point of view bigger than we ourselves are. Yet the cause of these events is not revealed to us. The universal laws under which all phenomena occur are so deftly hidden that they cannot be known. Yet without the slightest awareness of what is taking place, we obey them. Therefore human conceit must not beguile us with the notion that we are directing our own lives. It is from this viewpoint that the author considers such subjects as heredity, genetics, evolution, instinct, combativeness, reason, and many others. The author disavows the fundamentals of the Christian world view. His essays, however, show how much the agnostic or even the atheist, if you please, depends on faith in some higher force for gaining a philosophy of life that carries him through the untold problems confronting him every day in every way. The Chris-

tian reader of these brief studies will lay the little book aside with the conviction that after all there is a pre-eminence to the Christian faith which is not of man, but of God.

JOHN THEODORE MUELLER

*CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE.* By W. A. Whitehouse. New York: Philosophical Library, 1952. 148 pages. Cloth. \$3.75.

With the urgency of the life-or-death alternative of the nuclear age upon him, the author—a British Congregationalist, a Barthian, a Cambridge mathematician, an Oxford theologian, and a University of Durham reader in divinity—considers the import of the scientific attitude for the church's belief in the Father, the Son, and the Holy Ghost. On the one hand he holds "that Christian faith does not stand or fall with the results of scientific thinking, nor is it much affected by them" (p. 117). On the other hand, he insists that "the church must make up its mind about the achievements and possibilities of science. The translation of its Gospel into language understood by those with a scientific attitude is part of its continuing responsibility" (pp. 145, 146). In turn, the church has much to learn from "the enterprise of science." Even more significantly, however, "all human activity is open to conscription, either in the cause of Christ, or in some demonic service. . . . The great work of science will not automatically become a factor making for good, either because of its own quality, or because of the disinterested concern and good intentions of those who practice it. Whether it does so depends on the effective presence in the world of a living Church, sharing with Christ His work of reclaiming from disordering demonic powers the sovereignty of God in His universe" (pp. 146, 147).

ARTHUR CARL PIEPKORN

*LEX CHARITATIS. Eine juristische Untersuchung über das Recht in der Theologie Martin Luthers.* By Johannes Heckel. München: Verlag der Bayerischen Akademie der Wissenschaften, 1953. 219 pages. Paper. Price not given.

The student of Luther's theology as well as the student of ecclesiastical jurisprudence owes a debt of gratitude to the Bavarian Academy of Sciences for publishing this penetrating study of Luther's concept of law. The author, a noted authority on ecclesiastical law in the Lutheran Church, not only provides a new insight into Luther's concept of the law but also corrects some misconceptions of previous scholars. This study is a worthy addition to his *Initia iuris ecclesiastici Protestantium* (Cf. C.T.M., XXI [1940], 953).

Dr. Heckel regards the doctrine of justification by faith as the very heart of Luther's jurisprudence, as it is of his theology in general. Luther's jurisprudence, he holds, is a part of his theology, hence a theological jurisprudence. Luther developed it, he says, as a doctor of Holy Writ, and only in that capacity does he demand a hearing for it in Christendom.

His commission to teach does not extend beyond that limitation. Accordingly Luther does not address himself, as does the philosopher or the philosopher of jurisprudence, to mankind in general, but speaks to Christians only. Luther proceeds from the law (*Recht*) of the Christian as his starting point. That, however, means the law (*Recht*) of Christ, namely: the law (*Recht*) in the kingdom of Christ the King. The doctrine of justification by faith alone, in its formal presentation, is concerned with the juridical association with Him. Therefore the question regarding Luther's concept of law is tantamount to the more specific question: Which concept of law does the doctrine of justification presuppose? Only from the standpoint of this chief article of Lutheran theology, Dr. Heckel holds, can and must Luther's jurisprudence be understood. Only that concept of law which is related to the doctrine of Justification may be regarded as genuinely Lutheran. Such a concept supplies the criterion for all of Luther's pronouncements regarding law, also regarding natural law, particularly the latter, and all must be interpreted in the light of that doctrine.

A comprehensive table of contents and two detailed indexes make the contents of this study, including those of the numerous footnotes, readily available to the student.

L. W. SPITZ

*AUGUSTINE: EARLIER WRITINGS, the Library of Christian Classics, Vol. VI. Selected, translated, and edited by John H. S. Burleigh. Philadelphia: The Westminster Press, 1953. 413 pages. \$5.00.*

St. Augustine is always of interest to Lutherans, if only because of the strongly Augustinian strain in our own theology. In the present volume Edinburgh church historian Burleigh has given us an admirable new version of the more significant writings composed by St. Augustine during the decade between his conversion in 386 and his elevation to the episcopate; *De natura boni*, written in 404, is an exception, the inclusion of which in this collection was determined by the fact that no English translation is generally available. The appearance of this volume just before the 1600th anniversary of the great Western church father adds to its interest. Burleigh's method in each case is to translate from the *Retractationes* St. Augustine's own comment on the respective work; this is followed by a brief introduction, an analysis of the document, and the text itself. A short preface—defending both St. Augustine as a Christian philosopher even in this early period and the editor's criteria for selecting the contents of this volume—plus a half-page "select bibliography," a general index, and an index of Bible references complete the work. With the editor's choices one cannot quarrel too much. He gives us "The Soliloquies," which shed significant light on St. Augustine during his stay at Cassiciacum, between his conversion and his Baptism; "The Teacher," a dialog between Saint Augustine and his precocious 15-year-old natural son, Adeodatus; "On Free Will," an anti-Manichaean, Neoplatonist inquiry into the origin of evil that gave Pelagius a certain amount of aid and comfort; "Of True

Religion," a profound but somewhat unorganized argument designed to show that, in Burleigh's words, "God's temporal dispensation in nature and in history is congruous with, supports, and makes available for all men the Platonic teaching with regard to nature and the Good" (p. 223); "On the Usefulness of Belief," an affectionate, courteous, reasonable but uncompromising appeal to an old friend to follow St. Augustine in his pilgrimage from doubt to faith; "On the Nature of the Good," the last of St. Augustine's anti-Manichean writings; "Faith and the Creed," a forthright exposition and apology of the Creed, which St. Augustine delivered before a Plenary Council of the African Church; and the First Book of "To Simplician—On Various Questions," an extended exegesis of Rom. 7:7-25, and 9:10-29. It is thorough, scholarly, well-translated collections like this volume that make *The Library of Christian Classics* so useful a collection.

ARTHUR CARL PIEPKORN

*MAJOR VOICES IN AMERICAN THEOLOGY.* By David Wesley Soper. Philadelphia: The Westminster Press, 1953. 217 pages. Cloth. \$3.50.

The chairman of the Department of Religion at Beloit College here furnishes a profile of current American Protestant theology in terms of the six contemporary American theologians who "headed every list" of nominees submitted by the seminary presidents, deans, and professors from whom Soper solicited suggestions. The sequence in which he presents his subject is determined by "continuity of idea and discontinuity of treatment": Edwin Lewis' "evangelical" theology (the shortest essay, 22 pages); Reinhold Niebuhr's "critical" theology; Nels F. S. Ferré's "postcritical" theology; Paul Tillich's "bridge-building" theology (the longest essay, 46 pages); H. Richard Niebuhr's "theology of hope"; and Robert L. Calhoun's "theology of work." To insure authenticity Soper forwarded each chapter to the theologian concerned to be checked for errors in fact, and he subsequently incorporated the suggestions his subjects made. The accounts of the lives, works, and main ideas of the theologians discussed are lucid, sprightly, succinct, and basically affectionate; the criticism is generally implicit, and when explicit, it is gentle. No substitute for reading the theologians themselves, *Major Voices in American Theology* is an indispensable adjunct by way of introduction or review.

ARTHUR CARL PIEPKORN

*THE CHURCH TODAY.* By Emmanuel Cardinal Suhard. Chicago: Fides Publishers, 1953. 371 pages. Cloth. \$4.75.

Cardinal Suhard, whose collected writings are offered in this handsome volume, was the Roman Catholic Archbishop of Paris. He lived from 1874 till 1949 and devoted his life to the regaining of the tens of thousands in his archdiocese who had become godless. A dialog, quoted

in the Introduction by John Wright, Roman Catholic Bishop of Worcester, illustrates the paganism rampant in Paris. During the Second World War a *maquis* (a partisan of the resistance movement) was fatally wounded. Brought to a convent, he was asked by the sisters: "Do you love God with all your heart?" He replied: "How shall I say that I love Him? I do not even know who He is, this God of whom you speak."—Cardinal Suhard wrote very little, but he did much to win back those who knew nothing of God. His writings appear in this book under the following heads: "God's Providence," "The Parish Community," "The Church on Private Property," "The Christian Family," "Growth or Decline?" "The Meaning of God," "Priests Among Men," "Spiritual Diary." His two pastoral letters "Growth or Decline?" and "The Meaning of God" made him famous also in this country. While Cardinal Suhard could not speak otherwise than as a loyal prelate of his denomination, there are in his various literary products evangelical strains which make them very sympathetic to Evangelical Christians. The translation of Cardinal Suhard's French is so well done that the reader is hardly aware that he is reading something that was written in a language other than English. The pastoral letter on "The Christian Family" has a message also for pastors outside the Roman Catholic Church.

JOHN THEODORE MUELLER

**KERYGMA AND MYTH: A THEOLOGICAL DEBATE.** Edited by Hans-Werner Bartsch, translated by Reginald H. Fuller. New York: The Macmillan Company, 1954 (London: S.P.C.K., 1953). 228 pages. Cloth. \$4.50.

The German original on which the English translation is based has been several times discussed in *CONCORDIA THEOLOGICAL MONTHLY* (in a book review in XXV [June, 1954], 481, 482, and incidentally in XXIV [November, 1953], 785—808). The English version contains, in addition to the editor's foreword and the translator's preface, Bultmann's original essay, "New Testament and Mythology"; Julius Schniewind's reply and Bultmann's rebuttal thereto; Ernst Lohmeyer's "The Right Interpretation of Mythological"; Thielicke's "The Restatement of New Testament Mythology"; Schumann's "Can the Event of Jesus Christ Be Demythologized?"; Bultmann's reply to his critics; and "An English Appreciation" by Austin Farrer, together with a five-page bibliography. For those who are not in a position to read the German original, this English version will be of great value in introducing them to the issues involved.

ARTHUR CARL PIEPKORN

**BAPTISM AND ITS RELATION TO LUTHERAN EVANGELISM.**

By Oscar A. Anderson. Minneapolis: Augsburg Publishing House, 1955. 33 pages. Paper. 60 cents.

At a time when revivalism is again having its day, Lutherans may well give some serious thought to the distinctive character of Lutheran evan-



gelism. Lutherans must remain conscious of the Biblical doctrine of the means of grace. Pastor Anderson here shows the relation of Baptism to Lutheran evangelism. Evangelism should make disciples by baptizing and teaching, not merely by the one or the other. Both must be emphasized.

L. W. SPITZ

*THE GREAT TRADITION OF THE AMERICAN CHURCHES.* By Winthrop S. Hudson. New York: Harper & Brothers, 1953. 282 pages. Cloth. \$3.75.

This is an important book. It deserves to be studied by every Lutheran pastor and theological student.

According to Dr. Hudson—James B. Colgate Professor of the History of Christianity at Colgate-Rochester Divinity School and past president of the American Society of Church History—the problem which the church is facing at midpoint in the twentieth century is “the task of evangelizing a society that has lost its spiritual rootage” (p.18). Some churches would enlist the services of the state for encouraging and abetting religion. Hudson repudiates this suggestion by showing that the great tradition of the American churches has been the separation of church and state. This he calls the voluntary principle.

The author has set three tasks for himself: to expound the basic theological convictions underlying the voluntary principle; to examine the effects of the acceptance of this principle; and to identify the failures which have occurred.

The voluntary principle for which Dr. Hudson pleads must be upheld. It is “an axiom of all Americans.” Theologically, according to the author, it is derived “from the two theological doctrines of the sovereignty of God and of human bondage to sin” (p.49). The independence of the church, voluntary in membership, limited in power, is a corollary of these basic theological suppositions. The doctrine of revelation, he believes, makes the position untenable that the state must provide the church with financial support. All of this was implicit in the thought of Puritanism, he says. However, he lacks a clear concept of the function of the church. Is it to create a Christian society? Hudson believes that it is. Likewise he has failed clearly to delineate the functions of the state. That is a pressing problem. When that question is answered, then the distinction between church and state, in theological terms, can be made clear.

Protestantism succumbed to complacency by the 1920's, after the “great century” in which the voluntary churches demonstrated their strength and effectiveness in mission work and revivalism and “the placing of a distinctly Christian stamp upon an entire culture” (p.101). Even the challenges of urbanization and immigration were met. The decline of revivalism after Dwight L. Moody can be seen in Billy Sunday.

What was the impact of the New Theology? “The New Theology was essentially a culture religion with a single fundamental theological idea—



the doctrine of the Incarnation, interpreted in terms of divine immanence and a superficial understanding of the notion of evolution" (p. 161). Brooks and Beecher, Russell H. Conwell and Washington Gladden, above all, the misunderstood Walter Rauschenbusch, "a lonely prophet," preached the social gospel. Hudson does not seem to grasp the relationship between the surrender of the Gospel to the social gospel and the secularization of the church. He believes indeed that the "fading sense of a distinctive vocation in the world and the consequent acceptance of the role of a social agency" (p. 206) was due to "the placing of confidence in the power of the culture to nurture and sustain the Christian faith" (p. 202). Yet he does not realize the poverty of a theology pointing to "the Reign of God in a redeemed society of men" when redemption is defined as "the progressive transformation of all human affairs by the thought and spirit of Christ" (p. 236).

The recovery of the great tradition, according to Hudson, is necessary for the renewal of the churches, so that the churches can achieve a reasonably Christian democratic society. The adoption of "open membership," or "'community church' policy," he rightly describes as disastrous. The lowering of the bars to church membership, the lack of a will to preserve in its integrity the faith which the churches profess, and the destruction of an effective evangelism are decried by him. He pleads that the churches "should insist that a definite program of instruction should precede reception into the full membership of the church" (p. 251). He is willing to return to closed Communion. He says: "By insisting upon the renewal of the covenant prior to Communion and by providing an opportunity for confession and the reconciliation of members at variance with one another, the Lord's Supper might be made more meaningful as a visible expression of their unity as members of the body of Christ, and at the same time constitute an effective disciplinary procedure" (p. 252).

At other times Hudson seems to come close to a realization of what the evangelical mission of the church is. He writes (p. 253): "The centrality of Biblical faith is again being asserted in Protestant churches and numerous signs suggest that the current theological revival will lead to a chastened and more comprehensively interpreted form of evangelicalism in which the lessons learned in the struggle to free the faith from the fetters of a culturally impoverished orthodoxy will not have been forgotten."

The cry for union will not restore "power, prestige, and influence to the Christian cause," Hudson states (p. 255). He fears that "the quest for unity can become an essentially utopian enterprise" (p. 256). He is substantially correct when he writes: "The churches have the prior obligation of a distinctive message and a distinctive life to maintain, and unity among the churches can be achieved only when they find themselves,

through study, discussion, and prayer, in substantial agreement as to what constitutes that message and that life" (ibid.).

He holds a brief for denominationalism. Oddly, throughout his discussion he has not one word to say about Lutheranism. He might have considered the position of the Lutheran Church, its very real struggle to maintain its unique functions, and its desire not to mix church and state.

CARL S. MEYER

*THE SELF AND THE DRAMAS OF HISTORY.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1955. 246 pages. Cloth. \$3.75.

In presenting this volume to the reader, Dr. Niebuhr acknowledges his indebtedness to Martin Buber's book *I and Thou*. Even if its character and purpose were not already clearly expressed by the title, this acknowledgement would be an index to its contents. The theme is developed in three parts. Part I presents the dialogs of the self with itself, with others, and with God. Part II speaks of the two components of Western culture, the Biblical and the Hellenic, and their attitudes toward the self. Part III considers the dramatic, organic, and contractual elements of the self's efforts to build communities. No matter whether he dips into psychology, sociology, history, or political science, Dr. Niebuhr always proves himself a master in the use of the conceptual tools applied in these studies. The general treatment of his subject is philosophical, with theological overtones. The reader may disagree with the author on many points, but he should find himself in agreement with the concluding statement: "The dramas of history contain many facts and sequences which must be rationally correlated. But the frame of meaning in which these facts and sequences are discerned must be apprehended by faith because it touches the realm of mystery beyond rational comprehension."

L. W. SPITZ

*CHRISTOLOGY OF THE LATER FATHERS (THE LIBRARY OF CHRISTIAN CLASSICS, VOLUME III)*, edited by Edward Rochie Hardy and Cyril C. Richardson. Philadelphia: The Westminster Press, 1954. 400 pages. \$5.00.

One of the commonplaces of the history of Christian thought is that literalistic loyalty to the doctrinal formulations of a past generation may involve treason to that generation's real faith and the endorsement of a present generation's heresy. This principle finds frequent illustration in the present work, one of the most important volumes in *The Library of Christian Classics* to appear to date. Hardy, professor of church history in the Berkeley Divinity School, New Haven, Conn., in collaboration with Union Theological Seminary's eminent Cyril C. Richardson, illustrates "the formulation of historic Christian convictions on the Person of Christ in the period of the Ecumenical Councils." The Fathers represented by major works are St. Athanasius ("On the Incarnation of the Word" in Archibald Robertson's translation from the *Nicene and Post-Nicene Fathers*), St. Greg-

ory of Nazianzus ("The Theological Orations" and "Letters on the Apollinarian Controversy" in the translation of Charles Gordon Browne and James Edward Swallow, also from the *Nicene and Post-Nicene Fathers*), and St. Gregory of Nyssa ("An Answer to Ablabius: That We Should Not Think of Saying There Are Three Gods" and "An Address on Religious Instruction," newly translated by Professor Richardson for this edition). Of great value are the "documents" edited and largely translated by Hardy to illustrate the conciliar Christology: Arius' Letter to Eusebius; the confession the Arians submitted to Alexander of Alexandria; Eusebius' ingeniously slanted account of the Council of Nicaea; the middle-of-the-road Arian creed of Ariminum; the official summary of the Tome of the Council of Constantinople of 381; Nestorius' first letter to St. Celestine; St. Cyril's third letter to Nestorius; the formula of union of 433 between the Antiochene and Alexandrian parties; the Tome of St. Leo; the Decree of the Council of Chalcedon; extracts from the highly influential *Three Books Against the Nestorians and Eutychians* of Leontius of Byzantium; the anathemas of the Fifth Ecumenical (Second) Council of Constantinople; and the statement of faith of the Sixth Ecumenical (Third) Council of Constantinople. The historical introductions are crisp, informative, relevant, and accurate; slips are few and of minor importance. For everyone who is interested in understanding why our faith is formulated in the terms we still employ, what these terms really intended to convey, and how they can be translated into formulations that have contemporary meaning this volume is an indispensable gold mine of material.

ARTHUR CARL PIEPKORN

*FAITH ACTIVE IN LOVE: AN INVESTIGATION OF THE PRINCIPLES UNDERLYING LUTHER'S SOCIAL ETHICS.* By George Wolfgang Forell. New York: The American Press, 1954. 198 pages. Cloth. \$3.75.

Here is an addition of major importance to the growing list of Luther studies in English, from the pen of one of the most original young theologians in the Lutheran Church on this continent. In conscious contradiction both to the Roman Catholic polemic against Luther and Protestant—and even Lutheran—caricatures of Luther's social teaching, Forell has produced a study marked by careful organization, clear presentation, and conscientious documentation. Although the argument is closely reasoned throughout, there is not a dull paragraph from beginning to end. Forell holds that "Luther's entire life was social action, i.e., a conscious attempt to influence the society of which he was a part and the orders or organisms which in his opinion made up this society" (pp. 12, 13); that it is possible to discover the principles motivating his social ethics; and that his social ethics must be related to his theological method. On the basis of Luther's own statements, Forell concludes that Luther's approach to ethical issues is "existential" rather than legalistic; that the motivating

force behind all ethical behavior for Luther is the love of God, received by man in faith and passed on to the neighbor; that God confronts all men, unregenerate and Christian alike, with the demand that for their temporal preservation they obey the orders that He has ordained for His creation; that the Gospel as such cannot be used to rule, since it applies only to believers, but that through the individual Christian the resources of the Gospel become available to the social order; that the ultimate problems of man's individual and social existence can be overcome only through our Lord's *parousia*, prior to which "all human efforts are simply attempts to eliminate proximate evils" (p. 188); and that all of Luther's specific solutions to specific social problems are historically rather than theologically significant. The argument is buttressed throughout with references to Luther's writings. Much of the supporting material is reproduced in English at considerable length in the author's own translation. Where one is moved to dissent, it is on minor points of incidental detail rather than on the main thesis. This is a book which should be in every Lutheran pastor's personal library and in every Lutheran parish library; as a matter of public relations, parochial, circuit, and District public relations committees should ensure that it finds a place on the shelves of public libraries and college and university libraries as a salutary corrective to the conventional misrepresentations of Luther's ethical principles.

ARTHUR CARL PIEPKORN

*MODERN CHRISTIAN MOVEMENTS.* By John T. McNeill. Philadelphia: The Westminster Press, 1954. 197 pages. Cloth. \$3.50.

Six major European movements in the history of the churches since the Reformation are discussed by John T. McNeill, professor of church history, formerly at the University of Chicago, more recently at Union Theological Seminary. The author has a thorough acquaintance with the sources and secondary authorities; the bibliography alone makes the work valuable.

One of the best chapters, in the opinion of this reviewer, is the chapter dealing with "The Ecumenical Movement in Historical Perspective." Already in 1930 the author wrote his *Unitive Protestantism*. In 1954 he contributed the chapter on "The Ecumenical Ideas and Efforts to Realize It, 1517—1618" to *A History of the Ecumenical Movement*, edited by Ruth Rouse and Stephen Charles Neill. In the present chapter the historical perspective is focused especially on the nineteenth and twentieth centuries. The author recognizes the sincerity of the resistance of Lutheranism to "the temptation to compromise through fear of danger" (p. 139). Throughout, however, he has found hopes for the progress of ecumenicity.

Pietism is characterized by him as the most ecumenical of German religious movements (p. 73). Since much that has been written about Pietism is in German, the chapter will provide a welcome summary of

the movement for English readers. There is need, however, for a more comprehensive treatment in English of this movement. Such a treatment would have much to say about the theological tenets of Pietism, for instance, an aspect of the subject which McNeill neglects.

The chapters dealing with English Puritanism, the Evangelical Movement, and Tractarianism and Anglo-Catholicism, one half of the book, place the emphasis of the work on the religious history of England. "The Evangelical Movement has been characterized by an ecumenical spirit," the author states (p. 99). He deals with the movement very sympathetically. The last chapter on "Modern Roman Catholicism" treats only the European phase of the history of that church. Even so, there is no discussion, for instance, of the relationship between the Vatican and the modern European state. It is a broad presentation, however, including, Febronianism and the encyclicals of Leo XIII.

The endorsement of this book does not involve an endorsement of all of the author's judgments and opinions. Nevertheless, the recommendation is genuine. The author tells six stories, each of which can be read and studied with much profit. This presentation of some of the main ecclesiastical movements of modern times will be of great value to its readers in deepening their understanding of forces affecting the churches of today.

CARL S. MEYER

*INSIDE BUCHMANISM: AN INDEPENDENT INQUIRY INTO THE OXFORD GROUP MOVEMENT AND MORAL REARMAMENT.*

By Geoffrey Williamson. New York: Philosophical Library, 1955. ix and 227 pages. Cloth. \$4.75.

*Inside Buchmanism* is an independent journalistic investigation. The author hoped to make his "ultimate report the most authentic and the most balanced survey of Moral Rearmament yet attempted by an independent observer" (p. 6). He has been diligent in acquiring facts. In a breezy, narrative style, with the frequent use of dialog, he tells about his investigation, his various reactions during the investigation, and his conclusions. The book conveys an air of mystery, not merely of an unsolved enigma but, as it were, of something sinister in the movement.

In 1921 Dr. Buchman, an ordained Lutheran pastor, arrived in Oxford from America. Personal evangelism, counseling, house parties, belonged to the techniques he employed. Up to 1937 the accent of the movement was on religion; in 1938 "Moral Rearmament" was first mentioned. The movement tended to become more political; a strong anti-Communist trend has developed within the movement during the past decade.

The organizing and money-getting ability, the showmanship, and the popular appeal of the movement are well documented by the author. The interest of the Buchmanites in youth—"catching them young"—impressed Mr. Williamson and brought on the charge from him of "regimentation."

What is the essence of Buchmanism? "Change people and the world will change. . . . Moral order must precede political order" (p. 58). "Their avowed goal was a stable world peace" (p. 84). Buchman stresses "the four absolutes—absolute honesty, absolute purity, absolute unselfishness, and absolute love" (p. 152). "Guidance," "God-control," and "change" are other key words in the thought of Buchmanism. "With infinite patience and persistence and ingenuity he [Buchman] rings the changes on one simple theme—that if everyone would agree to behave decently all troubles, domestic, industrial, national, and international, would melt away. Change yourself and then start changing others; and in an unspecified number of years, presumably, the world will be peopled by perfect beings" (p. 211). Buchman must be counted among the prophets who would save the world by work-righteousness. The significance of the movement should not be underestimated, although the present inquiry lacks the penetrating insight that one might properly expect.

CARL S. MEYER

*METHODISM IN AMERICAN HISTORY.* By William Warren Sweet. Revised and enlarged edition. New York and Nashville: Abingdon Press, 1954. 472 pages. Cloth. \$5.00.

The original edition of Sweet's account of Methodism as a phase of American history appeared in 1933. The present edition adds a chapter which brings the story down to 1953, and also an appendix on the organizational structure of the Methodist Church.

This account parallels that of his *Story of Religion in America*. Here, too, Turner's frontier theory is applied, and Macalaster's views of social history are adapted to the religious theme. There is very little said about doctrine, but much about slavery and the shifting social and economic scene. Revivalism, the development of higher schools among the Methodists, the prohibition question, the social gospel, the ecumenical movement are among the topics treated. John Wesley, the formation of circuits and conferences, the activities of bishops and boards, mission work, and the Methodist Book Concern likewise find a place in the narrative.

It is a story that is easy to read as Sweet tells it. Sweet does a very successful job in placing Methodism within the framework of American history. The work would have gained in value were it actually a revision and not simply an amended account. Dr. Sweet himself has uncovered much material within the last two decades. His students and others have made some significant contributions to American church history. These contributions, if utilized, would have enlarged his work. Sweet did not make a thorough revision, it might be added, because he is engaged in writing a four-volume history of American religious life. Even without a revision this treatment of Methodism remains the standard account of the subject. Some recent titles have been added to the bibliography.

CARL S. MEYER

**WHAT IS THE PRIESTHOOD?** By John V. Butler and W. Norman Pittenger. New York: Morehouse-Gorham Co., 1954. Cloth. \$3.00.

Leaders in a number of church bodies, including our own, have sensed a need for books about the ministry in order to answer some of the questions asked about it by young men of high-school or college age, especially by such as have an interest in it or a sense of vocation for it. There is also the continual need to provide the parson in office with some stimulation for self-evaluation. The material presented here has the orientation of the Protestant Episcopal Church, but it offers much food for thought to every actual and prospective incumbent of the holy office.

ALFRED O. FUERBRINGER

**BIOGRAPHICAL PREACHING FOR TODAY.** By Andrew Watterson Blackwood. Nashville: Abingdon Press, 1954. 224 pages. Cloth. \$3.00.

"The best way to attract the outsider by preaching is through biographical sermons from the Bible. This book does not recommend such pulpit work exclusively, but largely." (Page 16.) The case for biographical preaching is overstressed, perhaps, but the stress on meeting the needs and stimulating the interest of the hearer is helpful.

Here are suggestions that will urge and initiate the development of *different* evening and midweek sermon series. Biographical approaches to interest "the man outside, the nominal member, and the young people of the parish" and helpful hints on "sermon tactics" appear in the volume's contents.

"How are you individually measuring up to the standard which in Holy Writ we know to have been exacted of this man and that?" (Page 127.) Good biographical preaching will raise this question, according to Woodrow Wilson. A similar question concerning the interest value and effectiveness of one's week-after-week sermonizing will be raised by this book.

GEORGE W. HOYER

**THE LITURGICAL MOVEMENT: ITS ORIGIN AND GROWTH.**

By James Herbert Srawley. New York: Morehouse-Gorham Company (London: A. R. Mowbray and Company), 1954. 34 pages. Cloth. 4/-.

In brief compass, the late Chancellor Srawley, one of the most capable British liturgiologists of this century, furnishes, without sacrificing any essential element, a commendably succinct outline of the motivation, theology (chiefly at the hand of Beauduin and Laporta), and significance of the liturgical movement in the Roman Catholic Church from the days of Pio Decimo on, as seen by a sympathetic Anglican theologian in the light of the program of his own communion's Book of Common Prayer.

ARTHUR CARL PIEPKORN



*CUSTOMS AND CULTURES: ANTHROPOLOGY FOR CHRISTIAN MISSIONS.* By Eugene A. Nida. New York: Harper & Brothers, 1954. 306 pages. Cloth. \$4.00.

Dr. Nida wrote this book particularly for the guidance of Christian missionaries to foreign lands. His long association with mission fields all over the globe pre-eminently qualifies him for the production of a work on anthropology for mission fields. During the travels that took him to about fifty different countries he collected copious notes. His ten years of service as Secretary for Translations of the American Bible Society caused him "to become increasingly conscious of the tragic mistakes in cultural orientation which not only express themselves directly and indirectly in translations of the Scriptures but in the general pattern of missionary work." He states that "effective missionaries have always sought to immerse themselves in a profound knowledge of the ways of life of the people to whom they have sought to minister." His book cites praiseworthy achievements, telling who accomplished them and where, but in criticizing adversely he carefully hides names of persons and places. Missionary and nonmissionary alike will find the book tremendously interesting. His style is lively and at times humorous, preventing his "anthropology" from becoming dry reading. The twenty pages of notes to his ten chapters are purposeful in their own right.

We like his repeated emphasis on the work of the Holy Spirit, such as: "We must not assume that the results of missionary work can always be easily predicted by the application of neat formulae, for the work of the Spirit of God is not controlled by or directly proportionate to our formulations of proper missionary principles and practices."

Dr. Nida adds an eight-page appendix offering admirably "practical suggestions concerning ways in which missionaries may acquire helpful anthropological background and field data." Particularly new missionary candidates should acquire and use this book.

E. C. ZIMMERMANN

*BEST SERMONS.* 1955 Edition. Edited by G. Paul Butler. New York: McGraw-Hill Book Co., Inc., c. 1955. xvi and 341 pages. Cloth. \$4.50.

Dedicated to President Eisenhower, this volume presents fifty-two sermons from 7,515 submitted for consideration. They provide a cross section of Protestant, Roman Catholic, and Jewish preaching. The only Lutherans included are Professor Paul E. Scherer and Bishop Otto Dibelius. Halford Luccock writes a brief introduction. RICHARD R. CAEMMERER



## BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

*Myth and Ritual in Christianity.* By Alan W. Watts. London: Thames and Hudson (The Vanguard Press), 1954. 262 pages. Cloth. \$4.75.

*Everyday Life in New Testament Times.* By A. C. Bouquet, illustrated by Marjorie Quennell. New York: Charles Scribner's Sons, 1954. 236 pages. Cloth. \$3.50.

*Seduction of the Innocent.* By Fredric Wertham. New York: Rinehart and Company, 1954. x and 297 pages. Cloth. \$4.00.

*The Church and Infallibility: A Reply to the Abridged "Salmon."* By B. C. Butler. New York: Sheed and Ward, 1954. ix and 230 pages. Cloth. \$3.50.

*The Educational Experience.* By Robert Redfield. Pasadena: The Fund for Adult Education, 1955. 61 pages. Paper. Gratis.

*The Christian's God.* By Stephen Neill. New York: Association Press, 1955. 90 pages. Cloth. \$1.25.

*Mark's Witness to Jesus Christ.* By Eduard Lohse. New York: Association Press, 1955. 93 pages. Cloth. \$1.25.

*Christianity and Science.* By Charles E. Raven. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

*Christian Giving.* By Vedanayagam Samuel Azariah. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

*Thou Didst Say unto Me: Pages from the Devotional Diary of Gertrude V. Brox.* Edited by Ada P. Stearns. Philadelphia: The Judson Press, 1955. 64 pages. Paper. \$1.00.

*Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory.* By G. R. Beasley-Murray. New York: St. Martin's Press (London: Macmillan and Company), 1954. xi and 287 pages. Cloth. \$5.00.

*Evanston: An Interpretation.* By James Hastings Nichols. New York: Harper and Brothers, 1954. 155 pages. Cloth. \$2.00.

*Secularism a Myth: An Examination of the Current Attack on Secularism.* By Edwin Ewart Aubrey. New York: Harper and Brothers, 1954. 191 pages. Cloth. \$2.50.

*You Shall Be My Witnesses: A Challenge to Bashful Christians.* By John H. Kromminga. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 83 pages. Cloth. \$1.50.

*Your Best Investment: How to Get the Most Out of Church Membership.* By William A. Kramer. St. Louis: Concordia Publishing House, 1955. 72 pages. Paper. 35 cents.

*Love, Power and Justice: Ontological Analyses and Ethical Applications.* By Paul Tillich. New York: Oxford University Press, 1954. 127 pages. Cloth. \$2.50.

*Why I Accept the Genesis Record: Am I Rational?* By John Raymond Hand. Wheaton: Van Kampen Press, 1953. 59 pages. Paper. 75 cents.

*Our Children and Evangelism.* By Phillips Henderson. Philadelphia: Judson Press, 1955. 80 pages. Paper. 50 cents.

*Strong Hearts for God.* By Dorothy O. Bucklin, illus. by W. Richard West. Philadelphia: Judson Press, 1955. 111 pages. Paper. \$1.00.

*The New Testament, Rendered from the Original Greek with Explanatory Notes.* Translated by James A. Kleist and Joseph L. Lilly. Milwaukee: Bruce Publishing Co., 1954. 690 pages. Cloth. \$5.00.

*Russische Heiligenlegenden.* By Ernst Benz. Zürich: Verlag die Waage. 1953. 524 pages. Cloth. DM 29.75.

*The Image and Likeness of God.* By Gregory Dix. New York: Morehouse-Gorham Co., 1954. 77 pages. Cloth. \$1.50.

*Guidance to the Study of the Old Testament: An Objective Approach.* By Thomas Meadows. New York: Vantage Press, 1954. xii and 291 pages. Cloth. \$4.50.

*Jesus and His Times.* By Daniel-Rops, translated from the French by Ruby Millar. New York: E. P. Dutton and Co., 1954. 615 pages. Cloth. \$5.00.

*The Daily Life of the Christian.* By John Murray. New York: Philosophical Library, 1955. 127 pages. Cloth. \$2.50.

*They Reach for Life.* By John E. Skoglund, illus. by Joseph Escourido. New York: Friendship Press, 1955. 161 pages. Cloth, \$3.00; paper, \$1.25.

*How Our Bible Came to Us: Its Texts and Versions.* By H. G. G. Herklots. New York: Oxford University Press, 1954. 174 pages. Cloth. \$3.50.

*Daniel and the Latter Days.* By Robert D. Culver. Westwood: Fleming H. Revell Company, 1954. 221 pages. Cloth. \$2.50.

*The Shorter Cambridge Medieval History.* By C. W. Previté-Orton. Two volumes. New York: Cambridge University Press, 1953. xlv and 1202 pages. Cloth, boxed. \$12.50 the set.

*The Christian World Mission in Our Day.* By Kenneth Scott Latourette. New York: Harper and Bros., 1954. 192 pages. Cloth. \$2.50.

*The Fulness of Time.* By John Marsh. New York: Harper and Bros., 1952. ix and 189 pages. Cloth. \$3.00.

*History of the United Lutheran Synod of New York and New England.* By Harry J. Kreider. Vol. I: 1786—1860. Philadelphia: Muhlenberg Press, 1954. xii and 226 pages. Cloth. \$2.25.

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*The Life of David as Reflected in His Psalms.* By Alexander Maclaren. Seventh edition. Grand Rapids: Baker Book House, 1955. 261 pages. Cloth. \$2.40. The present title, a photolithoprinted reissue of the 1888 London printing of a devotional, inspirational biographical study of David on the basis of the Psalter by the prolific nineteenth-century English Baptist author, begins the second year of the publisher's "Co-operative Reprint Library."

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